

Baptist Leader



SEPTEMBER

**CAN YOUNG PEOPLE RUN
THEIR OWN PROGRAM?**

•

**THE COLLEGE STUDENT AND
HIS HOME CHURCH**

•

**THE RELIGIOUS EDUCATION
OF AMERICA'S CHILDREN**

•

LAUGHTER OUT OF TOKYO

1941



BAPTIST CHURCH SCHOOL ADVANCE

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BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

Vol. 3, No. 6

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This Month

■ The vice-president of the Northern Baptist Convention, **Governor Harold E. Stassen**, has given us some strong arguments in favor of "The Religious Education of America's Children" (page 9). He is a member of the Riverview Baptist Church of St. Paul, and in earlier years he gave vigorous leadership to the young people's work of the state. In accepting this latest responsibility he said, "I am willing to serve my denomination in whatever manner I can be of greatest help."

■ **Dr. Frank D. Getty**, Director of Young People's Work for the Presbyterian Church in the United States of America, is writing a series of articles for youth and their leaders. The first one appears in this issue: "Can Young People Run Their Own Program?" (page 35).

■ How many young people in your church will be going away this month to attend school in another city? After they have left will they be forgotten? **Dr. Edwin T. Dahlberg** thinks that the pastor and the members should continue to minister to these youth. He explains how that can be done; turn to his article, "The College Student and His Home Church" (page 14).

■ Workers with children will find something quite new in the account written by **Frances Stewart Berry** on "How We Used the Ozalid Positive Printing Process." The activity suggestions are helpfully illustrated on the picture page. (See pages 21 and 22.)

Next Month

■ "Not Just the Bible—but *Their Bible*," by Edith Kent Battle, suggests ways in which we can help children really to appreciate and love the Word of God. Coming at the season when most church schools present Bibles to the Primary Department graduates, this article is timely and helpful.

■ "How Young People's Work Gets Done" is the second in a series by Dr. Getty. The writer shows what can happen when youth and adult leadership co-operate in the administration of the program.

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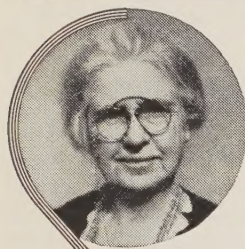
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■ September finds a new Professor of Social Science at Storer College, the Baptist school for Negro youth at Harpers Ferry, W. Va. He is Dr. A. J. R. Schumaker, who since 1930 has been Director of Leadership Education for the Publication Society.

Dr. Schumaker tells us that "The opportunity to render educational service, on a Christian plane, to those who appreciate it most at a time when interest in Negro education is rising sharply, makes a deep appeal to me. I approach my new duties with high hope and enthusiasm."

It is in his nature to feel that way about it. For more than a decade Dr. Schumaker has inspired his colleagues at "Seventeenth and Chestnut" with an example of what the Christian life should be. In addition, he has been an invaluable walking encyclopedia in the field of books and literature as well as an A-1 authority in his chosen field.

He will be sadly missed by his host of Philadelphia friends, but they rejoice with Storer in its acquisition of a sterling Christian gentleman and scholar to its already brilliant faculty.

■ The Home Missions Council of North America is sponsoring a series of radio addresses that deal primarily with "democracy and human need." The lectures are entitled "Frontiers of American Life." These are being delivered on Wednesdays during August, September, and October at 1.30 P.M., by Mark A. Dawber over WJZ and the Blue Network of the National Broadcasting Company. The remainder of the talks include:

- Sept. 3—The Negro and Democracy
- Sept. 10—The Immigrant in the Melting Pot
- Sept. 17—Orientals in America
- Sept. 24—The Jew in a Democracy
- Oct. 1—Democracy and the American City
- Oct. 8—Rural Life and the Future Society
- Oct. 15—Children in a Democracy
- Oct. 22—Uprooted People and Democracy
- Oct. 29—Pioneers of the American Way of Life

■ Tennessee's new premarital physical examination law is expected to abolish the "gin marriages" so long opposed by the Tennessee churches. When the law went into effect on July 1, the average of marriage license applications dropped in Memphis from twenty to two a day.

It took the churches of Tennessee a long time to get that law, but that is hardly the point. The point is: why have not the churches of every other state in the Union caught up with the ideology and the courage of the churches of Tennessee?

■ Youth doesn't seem to be much interested in generalities these days. They will not be so easily generalized, with the war's end, as they were in 1920. Says the Christian Youth Council of North America:

"The presentation of abstract though essential principles of a just and lasting peace is not enough. Church members need to be fired with a passion for world understanding, and the ideals need to be translated into practical terms which come to grips with the actual world situation."

All preachers who would like to have young people in their churches, please note.

■ The organization of the Council on Christian Social Progress was consummated at the Northern Baptist Convention in Wichita. The establishment of this Council was authorized by official action in May, 1940, in Atlantic City and at that time a plan was approved for the selection of its personnel. The Council absorbs all the functions and the responsibilities of the following standing committees of the Convention: Social Service, American Home, Exemption from Military Service of Baptist Conscientious Objectors, and Race Relations.

The first executive committee of this newly established agency consists of the following officers: Professor William G. Mather, of Franklin College, chairman; H. G. Weston Smith, vice-chairman; G. Merrill Lenox, secretary; John Singleton, treasurer; and Norris L. Tibbetts, member-at-large.

■ A letter reached us this month with a new conception of successful work in a small country church. The young pastor's wife writes:

"Our successes, mostly, are trivial—a School of Missions, a debt reduction of \$700 in a year; foundation of a Guild for the Junior Girls—that's a real success—new Ladies' Aid, etc. . . . the Young Adult Guild and its activities; a good teacher-training schedule and—the real success!—a spirit of oneness and unity that has grown almost suddenly. . . . This church, of dirt farmers, dairymen, factory workers, storemen, executives and highly educated research men and chemists and machinists! They were split into a dozen cliques. They didn't fight. They just didn't mix. Well—now they mix! Next week the bank president and a relief man will hoe potatoes together with a dairy-farmer and a relief chemist."

Given more of that idea of success, there is high hope for the church. The preacher's wife is right; \$700 off the church debt is a trivial triumph; the changed attitude of the potato-hoers is real triumph.

■ The churches of Pennsylvania have just shown the country what the Christian forces can do when strong action is required. After a six-and-a-half-month session, the Pennsylvania Legislature has adjourned with the church forces successfully holding down proposals to establish additional Sunday sports, Sunday liquor sales, Sunday movies, horse racing and betting, dog racing and betting, and various lottery schemes.

The churches were kept busy with their lobby, fighting a liquor lobby which sponsored bill after bill to liberalize the state's liquor-selling regulations. The church forces sponsored a bill prohibiting the employment of women as bartenders; it has passed both houses and is now before the governor.

There are still people who shrink from the idea of a church lobby. But there are also people who think it was too bad that sailing ships had to give way to steam!

■ The Automobile Manufacturers' Association finds that the use of automobiles in driving to church is important, both in mileage and frequency of trip, to one-fourth of the cars surveyed: "Average length of the trip to church is 5.1 miles. Twenty per cent of the cars driven to church average in excess of sixty trips annually, and 30 per cent average less than fifty. The automobile is more important to church-going farmers than to any other group studied."

Now we can stop bemoaning the passing of the church-going horse and buggy—and begin to worry about what would happen to rural church attendance if anything happens to the automobile. Or would the farmer find a way to get there, even via shanks' mare?

■ The first of the new Army chapels have been built, and seven of them have just been dedicated at Camp Davis, N. C. Speaking at the dedication, Brigadier General James B. Crawford declared that "soldiers can be issued the finest equipment and trained until they are letter-perfect in the use of that equipment, but even an army cannot succeed unless it has a high morale. Religion is the foundation of morale."

Somehow, we don't like it. Granted that the chapels are vital, granted that the men in the camps should have the best in religious attention that can be supplied, we still see here the possibility of religion's being made the handmaiden of militarism. And no religion worthy of the name was ever intended to be that.

■ The Lutheran Hour, an international radio broadcast, is to be continued on a greatly expanded basis. Heard twenty-six Sundays during the year, it is now planned to send the broadcast by electrical transcription into twenty-five foreign lands.

Open more
Hearts
to HIM!



Holman Hunt's famous painting, "The Light of the World," adapted as a wall motto is *The Secret Place's* timely gift to readers this quarter. It has been carefully reproduced and is suitable for framing.

THROUGHOUT the world today the need above every need is the Gospel of Jesus Christ. Europe needs it—oh, so sadly in this hour of trial—America needs it now more than ever before.

Right in your own community souls are crying for the Light. In hospitals, in institutions, in camps, in your daily walk, even in your own church, there is opportunity for service.

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Reader Comment

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OF INTEREST TO BAPTISTS

■ General Synod of the Reformed Church in America minces no words in its condemnation of bingo, card parties, and similar activities as sources of church revenue; they are branded as "unbiblical means" of raising money.

That's interesting. What is the biblical method of church finance? There is only one, in the New Testament; it is Paul's "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come."

On that basis, even church collections may be ruled out (one Baptist church writes us that they have done very nicely without collections for some years). Certainly, church suppers, entertainments, Ladies' Aid quilting parties (for profit) are out.

Only one method is strictly scriptural: the free-will offering.

■ Things are far from quiet in the Roman Catholic Church; evidences that a new spirit is smoldering in both clergy and laity break into the headlines every week. Latest of them is the protest wired to 143 members of the American Catholic hierarchy from a large group of Catholic laymen bitterly condemning a speech on war by Bishop Hurley of Florida.

Bishop Hurley advanced the idea that the President and not Congress should declare war whenever he felt like it; he also maintained that the only choice left us was *when* we should enter the war. The laymen called upon the hierarchy to make it plain that the Bishop spoke *for himself alone*, and not for the church or even the bishops.

It is something of a rarity to find Catholic laymen taking such sharp issue with a bishop. Rare—and encouraging, in the interests of a freedom that is typically American.

■ Rev. L. LaRue Cober, Baptist chaplain of the Monroe County American Legion, (N.Y.) has resigned "to save the Legion from any controversy over his attitudes about war and peace."

Dr. Cober, a pacifist and a veteran of the Meuse-Argonne and Verdun, was "drafted" for the post last summer when no other Protestant clergyman was available. He is a brother of Rev. Kenneth Cober, now pastor of Lafayette Avenue Baptist Church, Buffalo, and a frequent contributor to the LEADER.

■ The American Bible Society is filling the largest order in its history for foreign language Scriptures. The order—one million Portuguese gospels—was placed by the British and Foreign Bible Society in London for its work in Brazil.

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Baptist Leader

■ Massachusetts joins the roll of states now using the released-time program in religious education. Governor Saltonstall has signed a bill creating the law which releases the Bay State school population for one hour per week to churches of their choice for such instruction. The bill becomes law early in September.

■ A weekday religious education institute, sponsored by the School of Education, was held at the University of Pittsburgh, July 14 and 15. This marked the first time that a university has co-operated in public school religious education, and the two-day conference attracted much attention because of the excellent program of religious education that the Pittsburgh public schools inaugurated a year ago. Speakers included Dr. Ben G. Graham, superintendent of Pittsburgh schools; Rev. Father Thomas J. Quigley, superintendent of Catholic schools of the Pittsburgh diocese, and Rabbi Jacob M. Rothschild. The Heinz Chapel summer choir sang at the meetings and worship was held in the Heinz Memorial Chapel.

■ F. W. Sollman, one of the founders of the German republic and first member of parliament attacked by the Nazi storm troopers, told an audience at Pendle Hill:

"Religion without democracy will be enchained and democracy without religion will perish from dry rot. Religious denominations have a task in educating for democracy which cannot be tackled by other groups. . . ."

Now is the time for every good democracy-preaching Baptist to come to the aid of democracy.

■ *Living Church*, Protestant Episcopal weekly, has just completed a poll of three thousand Episcopal clergymen. Thirty-six per cent of them favor the immediate entry of the United States into the war.

Seventy-nine per cent opposed our entry but favor intervention if, in the opinion of Congress and the President, American participation is necessary to halt a German victory.

■ Cleveland is soon to have a cathedral for deaf mutes. In a building which formerly housed St. Mark's Episcopal Church, sermons will be preached exclusively in the sign language.

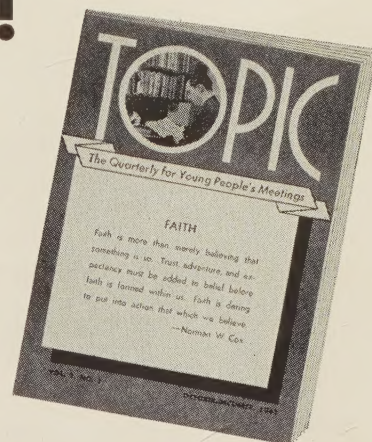
■ Universal Bible Sunday, annually sponsored by the American Bible Society, will be observed on December 14. The theme will be "The Light Shines in the Darkness."

■ The only safe world in which to live is a Christian world. And I know nothing to build a Christian nation and a Christian world of but Christian homes.

—PAUL C. WARREN

Eye-Openers for the Big Fall Quarter!

WAKE up your young people's meetings with this rousing good discussion material arranged for each week in the quarter in *Topic*! Here the members will find diversity of interest, careful authorship, and timeliness of appeal that will give a welcome boost to their thinking. There are two sets of topics provided in each issue, some of which are listed below.



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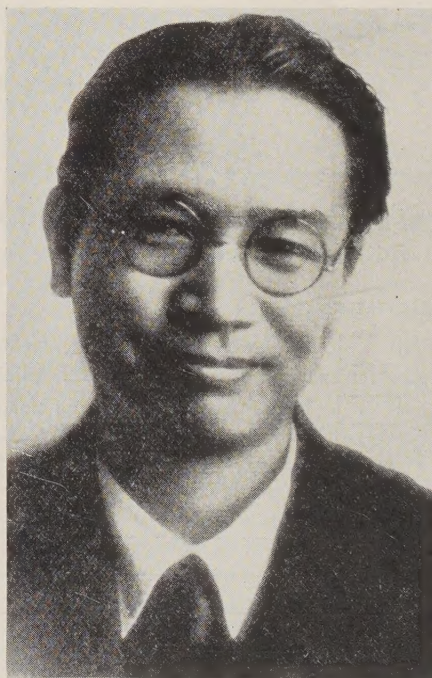


Laughter out of TOKYO

A HUNDRED YEARS from now some bright historian may pick up his pen to write the story of this madcap generation and tell us that the two most amazing men of our times were Rudolf Hess and Toyohiko Kagawa. On the surface, the beetle-browed Nazi and the laughing Japanese from Tokyo may seem to have nothing in common; there is a hiss in Hess that has made the world shudder and a faith in Kagawa that has made the world hope—yet the recent descent of Hess upon Scotland is no more strange than the recent descent of Kagawa upon the United States.

Ponder this: an ebullient Japanese comes to visit these shores at the very moment that Japan and the United States rock on the brink of war; he cries, "Let's keep the Pacific blue and not red." He tours America, preaching love: "What America needs is more redemptive Christian love; if you are short of men believing in that, we can send you some from Japan!" Crowds flock to hear him, everywhere.

He is a social and economic radical, a labor agitator and organizer. He is a pacifist—from Japan! He has been bouncing in and out of jail like a jump-jack, with his conscience for a spring. Yet good solid American industrialists who hate labor unions and pacifists have



scrambled for tickets to his lectures. Violent Japanese-haters smiled at him, *sans* cynicism. I saw a Philadelphia preacher who is a violent militarist and who has less in common theologically with Kagawa than Kagawa has with Hess, put his hand on the little man's shoulder and say "God bless you!"

Why?

Kagawa has something. You can't look at him without liking him and you can't talk to him for five minutes without loving him. The man seethes. He is mercurial, electric. God, I think, gave him a small-sized cyclone for a soul. He can't be still. He never tires out. He has an irresistible sense of fun and good humor and optimism about men and God that comes bubbling up out of him like mercury out of the top of a thermometer, when you least expect it.

That good humor, boiling within him for years, has fused itself into a holy thing in Kagawa: into a laughing, excited confidence in God. A rare thing, in times like these.

I asked him what had happened to the labor unions he had organized in Japan. He went to jail more than once for those unions. He took misunderstanding, ostracism, persecution. Where are they now? What have the Japanese Fascists done to the little pacifist's labor unions? He

An Interview with TOYOHICO KAGAWA

By FRANK S. MEAD

threw his hands in the air like a high school boy cheering a touchdown. Every inch of him laughed.

"Where are they now? Gone. Busted, you'd say in America. Put out of business. But what of it?"

What of it? Half a man's life work wiped out, and he laughs about it. But through the laughter, for those with ears to hear, came the language of a divine audacity and surety that said, "Sure, they're gone. Wiped out. But they'll come back. When this madness is wiped from the face of Japan and the world, they'll come back. God will do it."

I remarked that he had been in jail, last year, for his preaching of non-violence in a nation that is a militaristic madhouse. How many times had he been in jail for his faith's sake? *

"Oh, I don't know. I forget. Last

Minister Matsuoka himself went to the authorities and said, "Either you set Kagawa free, or I resign.")

Kagawa can't understand why a good American Christian should be ashamed to go to jail. There are several things he doesn't seem to understand about us. Some he laughs about and some he worries about:

"Your churches here are in the 'pretty' stage, I think. So big. So beautiful. Very, very beautiful. Nice architecture, with air-conditioning and reflected light and the rose window placed just right. But—please, I love you and I am not being cynical—but you see, the people who should be enjoying the beautiful churches most never seem to come near

them. They don't live there. They live in the slums. They can't give anything toward the new rose window. There is so much empty space in your cathedrals.

"No, no—what we (get that 'we') must do is to make of our human personalities so many rose windows for Christ down where the light is most needed, in the slum. We don't redeem a man by telling him how much the Gothic arch above the altar cost us; we redeem him by offering in ourselves an example of the redemptive love of God."

Toyohiko Kagawa should know about that. He is the son of a rich landowner and a dancing girl; he left life with the rich father to go down and preach in the slums of Kobe and Tokyo. He contracted tuberculosis. He caught trachoma and he may be going blind. The doctors in Tokyo say he hasn't a solid bone or a healthy muscle in his body. He isn't worrying. He hasn't time. He preached early in the morning to people on their way to work; it was the only time he could get at them. He preached at 2 P.M. to the slum drunks; it was the only time of day when they were sober. He preached at night to the poor, the sick, the lame, the halt, and the blind. He grins now and says he wasn't very successful with all that:

"You see, by the time people reach the slums they are pretty far down and they haven't much energy left in them to fight their way back. I realized soon it wasn't enough to preach; we had to organize workmen's unions and get them better wages so they would never get to the slums. Too late to start, after they're there. We've got to start earlier."

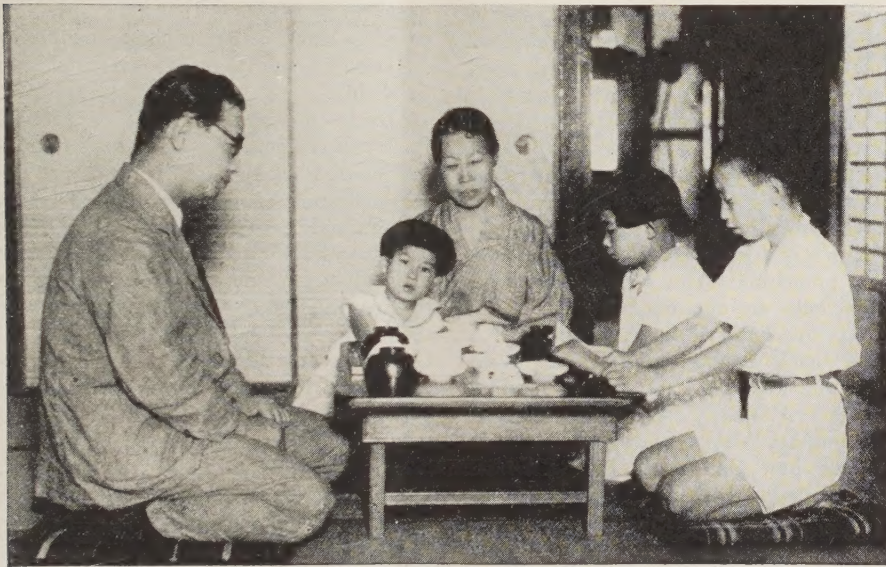
"How much earlier?"

"When they are children. In the church. In the Sunday school."

"Does that go for America, too?"

"Yes, I think so. Your young people here need something. Maybe not the

KAGAWA AND HIS FAMILY OFFER THANKS BEFORE PARTAKING OF THEIR MEAL



year was the umpteenth time, I think." He took time out to roll that delectable piece of American slang under his tongue, like an epicure enjoying a good new food. He liked umpteenth. "It wasn't a good jail, anyway. Back when we had the big general strike in Japan, four hundred of us were arrested and they put me in a nice big cell all by myself. Ah, there was a jail! I slept well and I had lots of leisure and the warden brought me paper and ink and I could write and think to my heart's content. I got a lot done in that jail. It was fun."

Fun. Nothing disgraceful about it, nothing shameful. He was no more ashamed of being behind the bars for Christ's sake than Peter and Paul were ashamed; like them, he had such a good time in jail and he wielded such an influence beyond the jail that the authorities just threw up their hands and turned him loose. (Rumor has it that Foreign

A SILKWORM VILLAGE IN JAPAN: TYPICAL SCENE OF KAGAWA'S WORK





JAPANESE FARMER OF YESTERDAY WITH OLD-FASHIONED PLOW

children, but the young people. The Americans from forty up are all right; they have things pretty well settled. It's the youth from twenty to forty who need something done to them."

"What's the matter with them?"

"Well, they're burning too much oil. Midnight oil. But they're burning it in fast automobiles and not in lamps. That's the trouble. They drive too fast. Look. Like this." He imitated a boy behind the steering-wheel of a car, doing about eighty; he drove with hands, arms, legs, feet, shoulders, head, everything. He enjoyed the ride.

"Too many cars. Too much dancing. Too many divorces. Too much money. Your young American girls—they make me laugh so much. Their fingernails—they paint them! I turn around on the street and look at their fingernails. That's Egyptian, you know; the Egyptian girls did that long before King Tut came along. Your American girls are going Egyptian! I love them. They make me laugh so."

I remarked that he seemed a little pessimistic about American youth. He leaped to his feet to protest.

"No, no, no. You must not think so. I love them. They are all right. They are—you call it, O.K.? They are smart, nice. They are the hope and the treasure of your country. Please. I like to meet them and talk with them and they will be all right if we older ones—we twenty to forty ones, who are trying to teach them—they will be all right if we do our part."

"Do our part—where?"

"In the religious education we give them. That means much, now."

How, I inquired, would he go at religious education?

"Well, for one thing, I would *not* teach an absentee God. You follow me? You know what I mean? I would not teach God as something or someone set apart from the world, like something all sealed up in an air-tight compartment, a value all by himself. Here is God, over here in this compartment. And over here in another compartment is the world, with its pain and poetry, truth,

mistakes, suffering, sin and science, tragedy and triumph. Two separate compartments. That is bad. That is very, very bad. It has done us much harm. We must get the compartments together now, teach God as being *in* the world, the heart of it, the soul of it.

"Here is what I mean. We have been trying so hard to separate God and science. The two compartments, again. East was East and West was West, and science and God were as far apart as that and we were never going to let them come together, if we could help it! The stars and the planets up in the sky—that was astronomy, or astrology. Bugs and animals and the physical form—that was biology; physical, not spiritual! We came all the way down the ages, trying so hard to keep our science and our God apart, until we got down to battleships and shells and tanks and long-range guns and chemical warfare! That's science, too—and *look what that godless science has done to us!*

"No, no, no. It is wrong. Very wrong. For in spite of us, science and God have joined their hands! Read any first-rate modern scientist—and find a preacher! How many of them are saying now, 'The world goes back to spirit, after all!' Read Millington. Read Jeans. Read Herman Weyl's *Open World*; it is a scientific treatise and one of the most religious books I have ever read. Read H. N. Russell, and Gustave Sternberg's *Soul of the Universe*, and you will read great preaching. You will find that God and science are one, not two.

"Do you know what I would do if I could teach Sunday school? I would have one room in my school holding flowers. A whole roomful of flowers, and nothing else. I would show my children how God made those flowers, how he painted them with a spiritual beauty that makes man love them. When I was a child, I memorized a verse from Luke. It was, 'Consider the lilies of the field.' I have been considering them ever since. I could make the children consider them, and see the beauty of the Creator in them.

"Then I would have a room filled with

nothing but rocks. Yes, rocks. Stones. I'd get every kind of rock I could find and I'd find out how long it took God to make a rock like that and I'd find the traces of God's molding fingers in the stone and I'd place the fingers of the children in those traces, and then they'd see and understand.

"God is here. God is in flowers and stones and running brooks and stars and atoms and bricks. He made them. He made it all. He made the world and the universe didn't he? *Didn't he?*"

"He did."

"Well, then . . . ?"

He suddenly looked at his watch. He had made only two speeches today; two more to go. We had only a few minutes left. I mentioned the Baptist Church School Advance. When Advance was explained he clapped his hands.

"Fine. Great. Send a man to Japan. We need that. Reach, teach, win, enlist, train. That is good. Very, very good. But you must be so careful not just to reach out and get new members for the Sunday school; you must lead them back to the Bible. If I had only one word to leave with the young people of America, I would leave that: Back to the Bible!

"Back to prayer. Back to service. Back to lives poured out in cross-embracing love. Back to such living as the living of Francis of Assisi, who loved lepers and animals; such living as the living of General Booth and David Livingstone and Adoniram Judson. Tell your youth to live like that. Tell them to forget themselves in God. Get them back to God, prayer, the Bible, and a cross-embracing love, and the worries of the world will be over. So sorry. I must go now. God bless you."

There was a final smile from the tired Oriental eyes—eyes gone dim looking at the horror of the Tokyo slum—and he rushed away and I was alone with the memory that I had just talked to God's man in Japan—and the greatest Christian in the world. Any man with this much faith and this much laughing confidence behind it *must* be the greatest Christian in the world.

A SKILLED JAPANESE WORKER IN EMBROIDERY FILLS IN AN ELABORATE PATTERN



The Religious Education of America's Children

By HAROLD E. STASSEN

Governor of the State of Minnesota



Wide World

GOVERNOR STASSEN RECEIVES INTERNATIONAL CHRISTIAN ENDEAVOR'S DISTINGUISHED SERVICE AWARD FROM DANIEL A. POLING

"We need pioneering churches and pioneering church schools!"

THE religious education of today's children will have a tremendous effect upon the world of tomorrow—a not too distant tomorrow. We are surprised at the rapidity with which the ideas and the concepts of a generation of children find expression, as a few years roll by, in an action of a nation. We have witnessed tragic examples of this in the last decade in Europe.

We live in dark days; the headlines of our newspapers and the newscasts of our radios daily bring us vivid reports of the horrors and the tragedies of war in many parts of the world. We are keenly aware that millions upon millions of people are suffering daily because of ruthless use of force.

In these dark days, it is tremendously important that we hold fast to fundamentals. We must recognize that there always have been dark days in the history of the world. We must think through to the basic concepts of our Christian religion and its relationship to our free way of life. We must not lose sight of the part that the children of today will play in the future course of

this nation and of the world. We must have faith.

To recognize fully the importance of religious education and the training of the rising generation, it is well that we pause to look back upon the religious foundation of our great nation. We do not always realize the extent to which the religious belief of our founding fathers played a part, not only in the establishment of this country, but in the creation of the framework of its government, in a manner that has meant so much in opportunities of progress for mankind.

The Declaration of Independence, which signalized the birth of a new nation, set forth these ringing words: "We hold these truths to be self-evident, that all men are created equal, that they are endowed, by their Creator with certain unalienable rights, that among these are Life, Liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. . . ."

Our forefathers then turned to God,

to their religious belief, for the very basis of the philosophy of justice and of right which has marked our form of government. In the succeeding dark days, they turned to God in prayer with Washington at Valley Forge. After success crowned their efforts, and after many difficulties with the Continental Congress and the Articles of Confederation, they held a Constitutional Convention at Philadelphia to make the goal for which they had fought a reality, not only for themselves but for all succeeding generations.

The turning point in that Constitutional Convention came after days of wrangling over what the Constitution ought to consist of and whether or not the people would accept it, and how they should temper and compromise in order to secure the approval of the people. George Washington, a great Christian leader, arose at his presiding chair and said: "If to please the people we adopt that of which we ourselves do not approve, how can we afterward defend

our work? Let us raise a standard to which the wise and honest can repair; the event is in the hands of God." Upon this declaration, the delegates of the Constitutional Convention proceeded to set out in a forthright manner a pioneering document in which they thoroughly believed. The people adopted it and made of it the living Constitution of these United States.

The faith portrayed in these actions and historic declarations was expressed even more directly by Washington, when he stated in his farewell address: "Of all the dispositions and habits which lead to political well-being, religion, and morality are indispensable supports. In vain would that man claim the tribute of patriotism who shall labor to subvert these great pillars of human happiness." Another dark day in our history came with the crisis of the Civil War, testing the fundamental issue of whether or not there should be slavery within this nation and whether or not it would continue as a united nation. In those trying hours, another great leader, Abraham Lincoln, said: "I now humbly and rev-

erently, in your presence, reiterate the acknowledgment of that dependence upon the favor of God, not doubting that, if it shall please the Divine Being who determines the destiny of nations, this shall remain a united people, and that they will, humbly seeking the divine guidance, make their prolonged national existence a source of new benefits to themselves and their successors, and to all classes and conditions of mankind."

He ended that imperishable Gettysburg Address with these words: "That this nation, under God, shall have a new birth of freedom—and that Government of the people, by the people, for the people shall not perish from the earth."

I recite this background to refresh and re-emphasize the recognition, not only of the importance of religious concepts and beliefs in these crucial years of our country's history, but also to show the very active interpretation of those beliefs into action, as men sought to bring Christian principles to bear in the development and the maintenance of our form of government.

This seems to me to present a tremendous challenge to every man and woman interested in Christian education to increase the number of children that are reached, and to interpret to a greater degree the principles of Christianity into action affecting the social, the economic, the political, and the international problems of the day.

We need pioneering churches and pioneering church schools today; they are needed now even more than they were needed in the early days. There are new frontiers—problems that have arisen through industrial development, through the development of communication and travel, bringing all the nations of the world closer together; frontiers that need the impact of Christian philosophy and thought, even as the little pioneer communities needed the Christian church in the day of the settling of America.

The Baptist Church School Advance represents such a pioneering program. It is a splendid effort to use resourcefulness in reaching more children with a vital Christian message and training. It is the type of development that should be pressed forward with all of the ingenuity and the zeal that we possess.

We must constantly ask ourselves the question: "How can more of the children in our community be reached with religious education?" We must seek, and devise, and experiment in new ways of expanding our field. It may be through new developments of weekday church schools. It may take increased co-operation between denominations. It needs pioneering and resourcefulness.

I believe, further, that we must bring the principles of our religion to bear directly upon modern problems.

This is not to say that I favor the abandonment of the principle of separation of church and state. That principle does not mean that the teachings of Christianity should be separated from the affairs and the problems of state. The basic concepts of our religion, of the dignity and the worth of the individual, of his right to justice and equal treatment, of his service to his fellow men, certainly were actively and intelligently applied to the immediate problems of state in the dark days of this



country's founding and of its later crises. Certainly Christ did not mean that our religion should be something kept in a separate compartment for Sunday and for the hereafter. The whole Bible is filled with striking examples of the interpretation of our religion in the everyday affairs of life. Nor should that interpretation of our religion be limited to personal matters; it should include actions of government, relationship between groups, social needs and relationships between labor and capital, and similar social, political, and economic problems that exist today.

Dr. James Wallace, President Emeritus of Macalester College, in his book, *Fundamentals of Christian Statesmanship*, has given a very interesting consideration to this question of the relationship between church and state, and he presents it as his judgment that Jesus' solution for the sin and the wrong of the world, his way of meeting the ultimate need of the individual, the State, and the whole world, was "the creation of new men and women, men and women of new spirit, purpose, and goal." In this program, church and state supplement each other and, co-operating in harmony, will ultimately realize the kingdom of heaven.

"With this extraordinary program thought out and set going," Dr. Wallace concludes, "Jesus became the forerunner of statesmen. He laid the foundation for popular government, taught men to know their worth, to demand their

rights, and to pervade their citizenship with a sense of brotherly kindness."

Naturally, efforts to interpret the principles of Christianity into our everyday problems will give rise to wide diversity of views. But this is no reason to shrink from it. This is no reason to withdraw from the field and allow those problems to be met on a basis where the principles of Christianity are disregarded. Certainly the efforts to increase the number who have faith in God and who from their earliest years seek to bring the principles of religion to bear on the problems with all their variations will bring definite progress.

It would seem that this would tend to prevent the growth of a narrow and selfish nationalism which seeks to say that we have no concern over what happens to our fellow men in other parts of the world. It would also seek and tend to reduce the extremes of controversy between groups of our own people, such as between labor and employer. The most violent and difficult clashes in this relationship usually arise from a complete disregard by either one side or by both of the ordinary rights of the other.

Such a development would also strengthen tolerance and understanding between our people and would reduce and minimize outbreaks of bitterness and flames of hatred which are so destructive of unity and strength.

It would also contribute to the progress of our social program, tending to prevent both an attitude of disregard of the needs and the suffering of others on one hand, and a tendency to seek to capitalize upon the meeting of those needs at the expense of the moral fiber of the recipient.

Above all, it would strengthen the character, and add to the happiness, and the fullness of life of innumerable individuals—men, women, and children. After all, the individual is the foundation of both our religion and our democratic form of government. Taking the long view, there is no way in which we can make a greater contribution to the future welfare of this nation and of the other nations of the world than through an active and intelligent religious education of the children of today.

It is not enough to reach a favored few or even the majority of the children with this education, but all the children of our land must receive religious instruction.

■

WHEN we are wiser we will run the buses of the board of education not to bring rural children into city schools but to take city children into the country that they may learn to know and love God's first revelation to man and feel at home in the natural world because they are well acquainted with it.

—HENRY TURNER BAILEY

A log-cabin church in Idaho,
with a full-time pastor
for only one year,
is up 38 per cent in membership,
20 per cent in church school
attendance, and already has
its own "Home Mission Field."

This article tells how
they did it



THE INTERIOR OF THE PINEHURST COMMUNITY BAPTIST CHURCH

The Singing

Church of the Coeur d'Alenes

By FLOYD ENGLE

IDAHO is the Gem State; that is just the word. Idaho has Shoshone Falls, forty-six feet higher than Niagara; it has the largest stand of white pine in the world and the highest navigable river in the world—the St. Joe. It has gold, forests primeval, cattle on a thousand hills, sheep and sugar beets, four thousand Indians, one hundred twenty

acres per inhabitant, and a gem of a church in the Pinehurst Community Baptist Church.

You never heard of Pinehurst? Naturally. It's an off-the-trail town buried in a valley of the Bitter Root Range of the Rockies. All around are snow-capped peaks and mountains, out of which tumble sparkling, singing, mountain streams, clear as crystal, and suggesting the happiness of heaven. Over Pinehurst is the bluest sky in the West, and on it shines the brightest sun. Those who live there breathe a free air, and their hopes are as high as the Rockies, and yet . . .

There is a dark touch. This is mining country. Pinehurst is undermined with caverns in which men tear precious metals from the earth. Sometimes the community is all but smothered by the smelters. The trees for several miles around Pinehurst are dead, woody wraiths, victims of smelter-smoke. But those in Pinehurst who know God and love him take that philosophically, for they realize that without the mines they could not live there to enjoy the beauties that defy the smoke.

The little singing streams empty into the Coeur d'Alene River, a stream heavy with lead and mineral deposits and plain mud. Perhaps the tributaries and the Coeur d'Alene are symbols of what is being done by the Pinehurst Community Baptist Church. It feeds into the life of the community those waters without

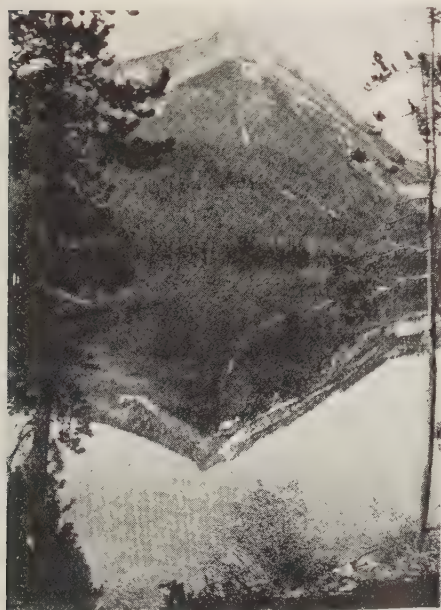
which life is heavy and dull indeed. It is done in such good grace and spirit that the church has become known as the Singing Church of the Coeur d'Alenes.

Baptist Community Young in Heart

This church is definitely Baptist. The Bible is the basis of all teaching from the pulpit, in the church school, in the prayer meeting called the Happiness Hour, in the junior church, at the vacation church school, at the B.Y.P.U., and in every other department of the church.

This church is small. As a matter of fact, up until last year it was so small that it had to be kept alive by Home Missions funds. For the five years leading up to 1940 a colporter pastor, Rev. J. B. Wakem, looked after the church. Only last year did it attain the status of church with a full-time pastor, a minister graduated from the Berkeley Baptist Divinity School.

The church is a *community affair*. Glorifying in Baptist principles and their Baptist heritage, they have kept the Baptist emphasis; and yet they have attracted Methodists, Presbyterians, Disciples of Christ, Lutherans, Episcopalians, Congregationalists, Nazarenes, Seventh-Day Adventists, and (hold your seats!) Roman Catholics and Mormons. All these sit in their pews worshipping together. There is no religious argument, no intolerance, or prejudice evident anywhere. They have forgotten the





Stanley A. Gillet

MT. BOULDER IN THE SAWTOOTH MOUNTAINS TOWERS TO A HEIGHT OF 10,966 FEET

things that have kept them apart and concentrated on the things that make them one—and it has made the church a tremendous force in the community and one of the most amazing small churches in the Northern Baptist Convention.

They have a "marching Scripture," based on 2 Corinthians 3:6. "We are made ministers of the New Testament, not of the word alone, but of the spirit, for the word killeth, but the spirit giveth life." (Can you see now why they attract so many denominations? Too much allegiance to the letter would never permit that; allegiance to the spirit makes it easy.) Most of those who have come from other denominations have come insisting that they be allowed to maintain their old denominational ties. That feeling soon disappears in the warmth of the welcome of The Singing Church, until today nearly every member has been baptized.

Last, but not least, in searching for the sources of strength of this church, it is definitely young-hearted. If we had to put our fingers on any one reason why the church has succeeded, we'd say, "It is dedicated to youth." That's typical of Idaho, of the West, and of this church. They live in the future out there, not in the past; they are keeping faith, in the Community Church, with those who held a forward-looking faith through the hard years when the colporter missionary took care of them. Those old folks banked on the future; now the program puts perhaps the strongest emphasis of all on work with children and youth.

It has been a winning idea. They haven't room enough at Pinehurst. Church school classes meet all over the place, including the parsonage. The choir has been crowded out. They're building. . . .

To Drift, or To Advance?

Few churches around Pinehurst hold an evening service; it just isn't being done. Almost none hold prayer meetings. Even the oldest and best equipped churches close down their Sunday schools from May to September. Community Church followed the same plan until last year's Planning Retreat.

The retreat was held before the work began in the fall; it was one of those "Let's-take-a-good-honest-look-at-ourselves" affairs. There they were, a small congregation of less than a hundred in a log-cabin church in the Idaho mountains, ministering to a small-town mining community, with a widely scattered population, looking ahead to the hot summer months which are always the doldrums of the church—even the big city church. Should they close down and forget it? Take a vacation? Or should they merely drift along, as usual?

One member threw a wrench into the gears: "We might need God during the summer. What if he went on a long vacation?"

That statement was what they needed. It and the coming of the Baptist Church School Advance kept Pinehurst open not only that summer, but *throughout the year, come heat of blistering summer or winter snowstorm, come anything and everything; never since then has there been a week end in Pinehurst without Sunday church school, morning and evening worship, and never a week without its Happiness Hour.* They could easily have closed up shop, and nobody would have blamed them. But they felt that when even two or three were gathered together—you know the rest of it. That faith has been vindicated, mightily. Pinehurst attempted something big for God, and God has blessed Pinehurst.

They have had good congregations;

that may be because they have made every effort to capitalize on each opportunity that has come their way. When, for instance, the time rolls around for their youth to come home from college, they have a special Sunday Evening Youth Service, in which they participate. When the Gideons equipped a local school with Bibles, the dedication took place at one of the evening services, with a member of each class representing the school and receiving the Bible. As summer ends and teachers return to their posts, a special evening service of welcome is held for their particular benefit. Three local superintendents of schools have been speakers for these occasions; a brief challenge to teachers, parents, and pupils, brought by the pastor, sounds a spiritual note for the year ahead. Such services have proved to be highly valuable in effecting co-operation between the church and the school.



THE SUNDAY SCHOOL OF THE PINEHURST COMMUNITY BAPTIST CHURCH

Following such a service, there is a happy, informal reception for the teachers and the pupils. Musical talent from the schools is used; all faculty members are introduced, and a fine, open fellowship exists between parents and teachers. The church becomes increasingly the center and the friend of *all* the community.

Special seasons offer special opportunities: Easter, Christmas, Thanksgiving, and the other holidays provide occasions for special music in the schools. An invitation to present or repeat such musical festivals as part or all of a worship service ties in both teachers and pupils; it makes them feel that, "After all, this is our Community Church!" They have even been able to arrange with the school faculty to give credits to pupils (public-speaking credits) who participate in the church services. If that isn't close co-operation, then . . . ?

So—at every service of the church, morning or evening, you find a happy mixture of children, young people, and adults. It is predominantly a young people's church, in which youth and childhood challenge middle and old age.

The Junior Church

When he came to enter the ministry, the pastor of Pinehurst, Ben William Jackson, made a vow: "Never—never—will I be pastor of a church without

Baptist Leader



BEN WILLIAM JACKSON IS PASTOR OF THE CHURCH. (BELOW) THE NEW BUILDING AT OSBURN, A HOME MISSION PROJECT OF THE PINEHURST CHURCH

a junior sermonette and a junior church."

The sermonette starts the morning service, with the children sitting in the front pews, later occupied by the choir. (The congregation must double up, in more ways than one, since the Advance program got under way.) Those sermonettes in the regular morning service have turned out to be very popular. Too popular, perhaps! One of the deacons said to the pastor not long ago: "Don't ever quit preaching those sermonettes. Have you noticed that the adults don't come late to church any more? They appreciate the sermonette more than the adult sermon." Is that good—or bad?

After the sermonette the children under high school age march out singing "Onward Christian Soldiers." They don't go home. They go over to the Christian Education Cottage next door for a forty-five-minute Junior Church. Someone might think this is "rubbing it in" a bit on the children, but the children don't

think so. Junior Church has turned out to be one of the most worth-while programs of the church.

Led almost entirely by the boys and the girls themselves, it has developed into a real "Leadership Training Course." They planned it that way, just as they have tried to build the rest of the church program around children and youth. The whole program is based upon the idea that youth must be cared for today and also trained for tomorrow. The Junior Church service appeals to them, while the service in the auditorium appeals to their parents. Just to make sure that they miss nobody, they have a nursery school during the entire morning hour. They practice the maxim, "Learn by doing." Tomorrow these children will be leading the senior church.

All-Year Evangelism

The church leads up to Easter with a Dedication Day. Twelve months in the year it carries on a program that is definitely evangelistic, and to climax it, just before Easter, a guest pastor is invited to conduct a series of special services. This year Dr. James A. Whitman, of Moscow ("Jim" to this country), conducted the services and won a large number to Christ. One young teacher brought nearly every boy in his class into membership. It wasn't a case of "coming because the other fellows did," either. They *wanted* to come.

How do they stand at the end of this first year together? Well, they show a growth of 38 per cent in church membership. During the last seven months they have had a growth of 20 per cent in church school enrollment, thanks to the Baptist Church School Advance; attendance is up a little more than 20 per cent, and offerings have increased 35 per cent. Not *too* bad, for the first twelve months!

Out in the hills surrounding Pinehurst

are a lot of folks who can't get to church; they live in small mining towns, on isolated farms, in tiny communities far away. To reach them the Community Church put gas in the tank of the Pinehurst Special—the first church bus in Idaho. It serves as a public school bus during the week; on Sundays two young men of the church take it over, use gas and oil provided by the church school, and start out early in the morning to pick up loads in the near-by communities of Smelterville, Silver King, and Upper Pine Creek. The bus takes them home again after service.

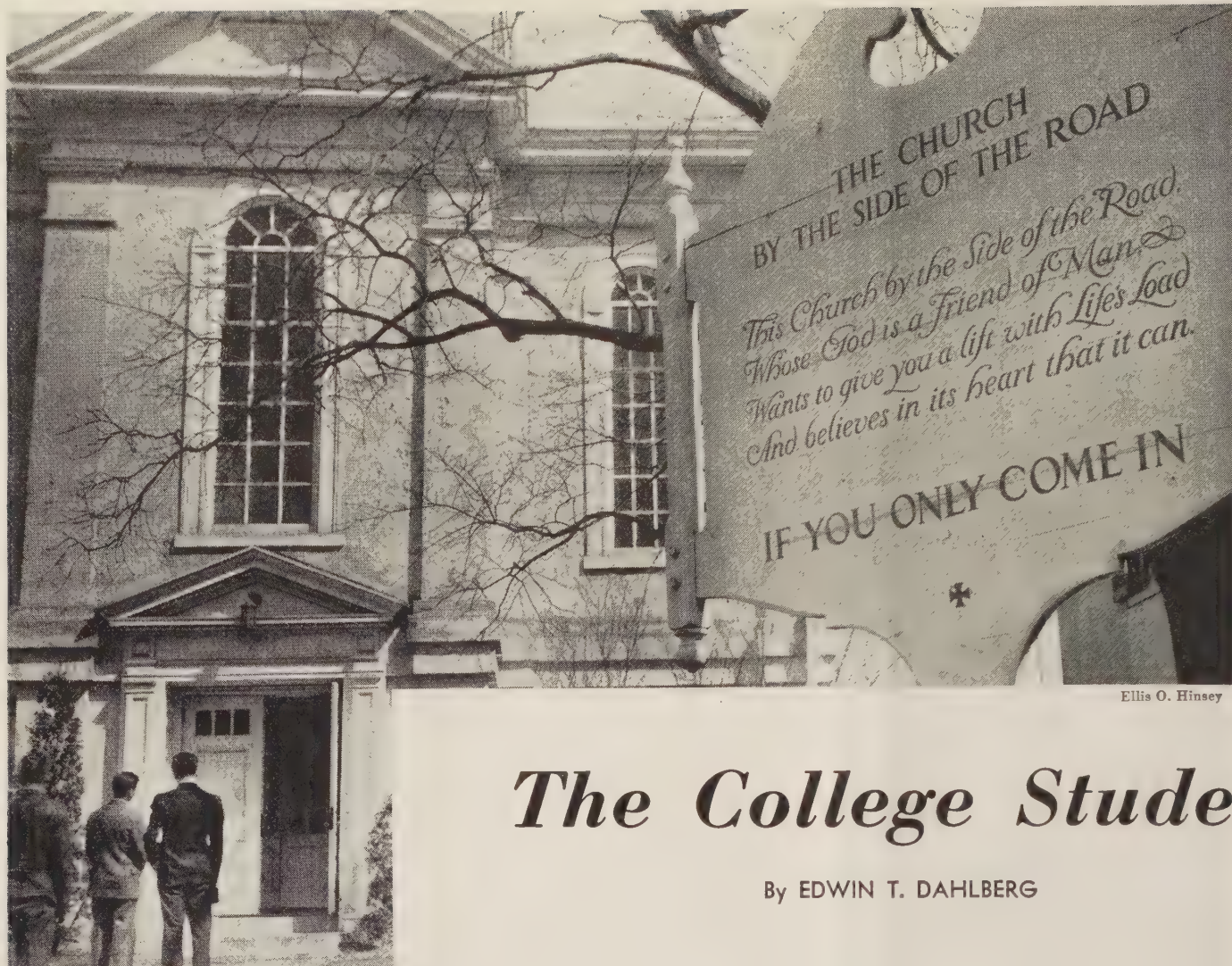
The Pinehurst Special also takes care of the Cheer Pilgrimages, a project of the B.Y.P.U. The young people of the church get together every other Sunday afternoon; armed with Bibles, hymnals, lunches, and a Christian smile, they visit every hospital in the county (including the Roman Catholic), jails, missions, local C.C.C. and relief camps, and the homes of the sick and the aged. They lead a brief service of song and prayer. Through with their rounds for the day, they will stop the bus beside a trickling mountain stream and pile out for "lunch." They roll back into Pinehurst—in time for the evening service. Yes, the evening service. They have no "Sunday night problem" with their young people.

The Pilgrim helps these young people in their visitations. This is a weekly church paper that has grown fast in the last year or so; it is delivered by the boys of the church into as many as five hundred homes per week throughout the country.¹

¹Shoshone County has 21,176 people. One little church reaching 500 families, or say 2,400 people, is a startling piece of work! Those attending services are given at least three copies; one for themselves, two to be given to neighbors with an earnest invitation to join in the worship at Community Church. News of the church and community, especially personal news, is included with announcements of coming events.

(Please turn to page 15)





Ellis O. Hinsey

The College Student

By EDWIN T. DAHLBERG

WHEN I was only nine years old I went through all the agonies of going away to college. Up to that time I had attended a little country school out on the prairie. But because there were only nine pupils in the school—nine divided up among eight grades—Father and Mother evidently thought there were better possibilities of learning at the county seat three miles away. So they sent me to the town along with my brother and sister, who were in high school.

We lived in a couple of rooms over a grocery store. My sister did the cooking and my brother and I built the fires and carried in the wood and the water. Father drove us to town each Sunday night; on Friday afternoon he brought us home. Every week Mother provided us with great stores of baked beans, pies, cookies, bread, cold meats, and other supplies of food.

Although we came home every week end, the adjustment to town life was exceedingly difficult. I hope that I never shall be so homesick again. The whole system of ringing bells, marching lines, and orderly discipline in the town school differed so from the country, where we often helped the teacher open the doors

and build the fires, and where we deposited our tin lunch buckets on a bench in the corner before going informally to our seats. I knew none of the games the town children played—not even "Fox and Geese" or "Run, Sheep, Run." Nor could they figure out why I thought it was wrong to play marbles for keeps. Moreover, the principal of the school launched my educational career in town by immediately setting me back from the fifth grade to the third. Only the intervention of my sister won me the right to a trial examination, which I successfully passed. Consequently, on the third day of school I returned to the fifth grade.

All these things combined to make me dread the coming of Sunday evening. The hitching up of old Dick and Bill to the sleigh for the long ride from the farm into town seemed to me like the solemn preparations for a funeral procession, in spite of Father's and Mother's cheery encouragement. Several times a roaring Minnesota blizzard or forty below zero weather prevented us from going to town until Monday morning. In all my life I was never so thankful to the Storm King for his co-operation in blocking the roads.

Homesick — and Forgotten!

Perhaps this memory of my childhood days makes me so concerned today for the college student who goes away from home to school. The change from the familiar family circle to a strange boarding-house environment and the utterly new associations of the university world is almost as bewildering to the youth of today as it was to the boy of yesterday. To be sure, we are living in a more sophisticated age in which young people come and go all the time and think nothing of it. Even so, there are many lonely hearts in the college dormitory. If they are not lonely—for parents, brothers, and sisters, for home, church, and God—they are in the greater danger. For a more deadly peril than homesickness is forgetfulness.

Let us imagine that Steve Akola—"Coke" to you—is going away to school. He has been fullback on the local high school team and a member of the Baptist church. He got a thrilling vision of the possibilities of higher education when the backfield coach at the state university invited him to the city for the conference championship game, all expenses paid, and the coach spoke encouragingly of an athletic scholarship.

Certainly one of the simplest things the pastor of the home church can do is to write to the student pastor of the college church and let him know that "Coke" is on his way. The football coach probably knows it, and the fraternity brothers know it. The college church ought to know it. If "Coke" were a real Christian, with a vital faith in Christ, he himself would hunt up the Baptist church. He would report for duty there as naturally as he would report at the gym or the football field.

But he may not be a real Christian. He may be only a social or sports Christian, dependent upon dates, invitations, and recognitions for his religious interest. In any case, we have to deal with him as he is: in some cases an overly popular American boy, in other cases a shy, confused youth without the first notion of how to make a friend. It will be a big help to his Christian life to be hunted out by a friendly and understanding college pastor, who will lift his eyes above the social and athletic sectarianisms of the college community to the fellowship of Jesus Christ and the world-wide kingdom of God. If this

wishes from home mean a great deal at such a time. Or it may be that his parents have had financial reverses, or that he has lost his spare-time job at school, so that he is facing the possibility of having to give up college entirely. A student-aid fund from the home church, or some effort on the part of the pastor or the trustees to tide him over, may be the deciding factor in his staying on in college or coming home in discouragement. *This is missionary work.*

May I suggest that a copy of *The Secret Place*, or a booklet like that by Dr. Jesse Wilson, *I Am a Christian*, might well be included in the good things sent to "Coke" from his home church now and then? Such a thoughtful suggestion may establish him in a life-long practice of personal worship and devotion and make all the difference between a pagan graduate and an earnest Christian returning home with his diploma to become an ardent, loyal member of the local church.

Nothing is more vital to the future of Christianity in America than that our young people with college degrees should be kept in a living, working fellowship

THE SINGING CHURCH

(Concluded from page 13)

Children, More Children....

The church has been reaching out for children and yet more children with a vacation church school. Last year they traced many of their new members to the 1940 school, and it seemed like a good thing on which to concentrate—and concentrate they did. As this is being written, the church has just closed a four-week school that registered more than one hundred sixty; frequently well over one hundred were present. Think what that means, with transportation facilities what they are in such a country! Many of them have come to know Christ for the first time; it was time beautifully spent, though it taxed their resources and their patience, greatly!

They've gone the limit to co-operate with World-Wide Guild, the Boy Scouts, and the Girl Scouts. Boy Scouts should meet outside the church seems to be the thought of some church people who do not stop to think of the results. Pinehurst thinks first of the boys. They belong *inside*; they offer the church one more chance to get hold of youth.

When Troop 26 of Pinehurst was chartered, they devoted a Sunday evening to the event. It was a candlelighting ceremony; the State Scout Executive and other scout dignitaries came, saw, spoke, and were conquered. Men received their commissions as scout committeemen that night, and the boys received their insignia in a way they never will forget. The pastor brought a gospel message—based on the points of the scout law. Forever after, in their lives, scouting and the church will be linked together. The same thing is done for the Guild, the Girl Scouts, and the Camp Fire Girls.

Community Church hardly begun. There is a lot to be done, and soon—so, as we write, the sound of the saw and the hammer is loud in the land. Down at Osburn, they are building a new church. Osburn is a Pinehurst project. Out of the "mission stage" only fifteen months, Pinehurst already has her own home mission field! "Mothered" by Pinehurst church for several years, the Osburn folks are about to put to sea now under their own sail, on a "ship" of their own. They are happy about it. And Pinehurst got a tremendous thrill when, in response to the inevitable question, "What shall we call it?" someone answered, "Let's call it Osburn Community Baptist Church. We want it to be just like Pinehurst."

Not that they are proud, or vain, or puffed up, and conceited. They're just happy that they have made out so well in such a short time, and that they have been able to bring so much of the sparkling eternal water of the Spirit into the otherwise sluggish, murky life-stream of their community.

and His Home Church

is to be accomplished, it is the sacred responsibility of the home pastor to inform the student pastor of "Coke's" coming in advance of his arrival.

But the home church and the home pastor can do much more.

A Student Counselor

Why not appoint one of the most youth-minded men or women in the church to act as student counselor, with the specific responsibility of linking "Coke" to his home church as well as to his college church?

This student counselor should see to it that various people in the church write letters to "Coke" regularly—fine newsy letters, with lots of personal items. The church calendar should be mailed to him every week. Still better, some of the women in the Women's Society should send a box of homemade cookies, or candy, and other good things now and then—even some fried chicken, maybe. If you ever have lived in a college dormitory you know how quickly such a box will disappear and how popular it will make the sender, not only with the recipient but with all his famished pals. "Some church you've got back home, 'Coke,'" is likely to be the verdict.

It may be that during the school year young Akola will have to spend a week in the college infirmary with a bad case of tonsillitis or a sprained knee. A flock of "get-well cards" and good

with the local church, whether in city, village or town. Their talents should not be diverted simply to the luncheon clubs or the Junior Chamber of Commerce. They should supply intelligent leadership and vision for the religious life of the community. They should be the key persons in our Church School Advance and the forerunners of an American revival in every realm of living.

All that has been said about the college student away from home applies to the young nurse in training, to the youth enrolled in a business college, to the boy in the C.C.C. camp, and to the young people gone to the cities in search of jobs. We cannot let them go unshepherded, unremembered by those who should love them most and best. As long ago as in the days of the Old Testament, Hannah sent up little coats and garments from the hill country of Ephraim to the boy Samuel every year while he was learning the service of the temple in Shiloh. Shall we do less for the children of the Christian church than the home folks of biblical times did for the children of the Jewish temple?

(If you wish to know more about the Student Counselor plan, address The Board of Education of the Northern Baptist Convention, 152 Madison Avenue, New York, N. Y. They will gladly send you leaflets and literature on better ways of ministering to our college youth.)

Church School Workers' Conference

Suggested Program for September

By PEARL ROSSER

Theme: The Advance Advances

Worship (20 minutes)

QUIET MUSIC.

HYMN. "Lead On, O King Eternal."

SCRIPTURE. Psalm 67. (To be read in unison.)

PRAYER. For the continuance of God's blessing upon the Baptist Church School Advance, both in this church and in all churches in the Northern Baptist Convention. For the enlistment in the Advance of those churches not yet enrolled. For wisdom and strength of purpose to prepare a worthy program for the forthcoming year.

HYMN. "March On, O Soul, with Strength."

BRIEF TALK. By the superintendent or the Advance Director. The group should be reminded of the background of the Baptist Church School Advance and of the reasons for its existence. Recall the efforts of this church and of other churches during the first year of the Advance, and point out that the Second Year launching lies just ahead. Emphasize the necessity for careful, reverent planning for the coming months and for complete loyalty and co-operation from all leaders and teachers in the church school.

Go directly from this into the study and discussion period.

Study and Discussion (50 minutes)

In some schools the group may prefer to remain together for this period. Others may wish to separate according to departments. Perhaps for this conference, since it is at the beginning of the fall work, it would be better to have the larger group work together.

The following outline offers suggestions for the discussion:

I. Review of the goals for the Baptist Church School Advance.

1. Which of the goals for the year just passed were reached? To what extent were achievements made on the other goals?

2. Make a study of the accomplishments of other church schools as they are described in *Dispelling the Shadows*.

3. Discuss whether or not any of the projects suggested in *Dispelling the Shadows* could be tried out in your own situation.

4. Study the goals for the Second Year of the Advance, recognizing the need for special emphasis upon:

A. Development and increased interest in the home. Study sample copies

of the new materials available for help in this work.

B. Regular visitation of pupils in their own homes by the teachers.

C. Special training for discipleship and church membership.

D. The study of new basic Baptist Church School Advance materials, especially *Lanterns in the Night*, by Frank S. Mead.

E. Every leader working toward and securing a First Certificate of progress. This can be done through study and working out the Advance in their respective groups. Detailed directions may be found in the *Manual of Methods* of the Baptist Church School Advance.

5. Make plans for achieving Second Year goals. Obviously some churches will have greater needs in certain specific areas than in others. Your group of workers will need to decide which of these are for your school.

A. Review the subheadings under "Reach All You Can." Which ones can your school really work on? How can they be accomplished? Who will assume specific responsibility for seeing that they get done? Indicate some one person to be responsible for each job.

B. Do the same with the next goal of "Teach All You Reach."

C. Follow a similar procedure with the goals of "Win All You Teach," "Enlist All You Win," and "Train All You Enlist."

D. Refer to Work Kit II to discover the various manuals and helps for achieving each of the goals. *Lanterns in the Night*, by Frank S. Mead, has practical suggestions in the areas of each one of the five major goals.

II. Plan to make the Workers' Conference a regular monthly study group.

1. Send for Leader's Form (AL-3) in order to register your group as a first-series study class.

2. Discover the quantity of resource material needed for each member of the conference and order the supplies. This should be done as far as possible in advance of the next session. Members of the study group should have the necessary material for study before the next conference.

3. Provide for the study group a chairman who will assume leadership of the discussion.

4. Make sure that all participants in the study group understand the requirements for credit, also that they understand the leadership training program

leading to a First Certificate of Progress. This information may be found in the brochure "What Does He Seek in His Workers?"

III. Complete plans for Rally Week (Christian Education Week), September 28 to October 5.

1. Make sure that these dates are suitable to your church school. Some groups may wish to observe the week previous to the above period. Others may need to have it a week later. Definite decision should be made known as soon as possible to the whole church fellowship.

2. Decide which of the many things suggested in the Christian Education Week Manual you wish to follow through. Determine which leaders are to assume specific responsibility for each phase of the observance.

3. If it is decided to carry through the program of visitation, it would be well to have someone informed concerning the names, the addresses and the best way to reach the homes of the pupils and the prospective members of the school. It will be well also to find out how many automobiles will be available for visiting those who live a distance from the church.

IV. Rededication of church leaders to their work through the Church Workers' Covenant.

1. Discuss the Church Workers' Covenant. (See Christian Education Week Manual.) Consider adopting it as the covenant for the leaders and teachers of your church school.

2. Discuss the Church Leader's Commission. (See Christian Education Week Manual.) Consider adopting it for use in your church school.

3. With the pastor, plan for the service of worship at which time the commissioning of church school leaders will take place. Arrange for the presentation of the Commission Cards during the service of worship.

Closing Period (5 minutes)

After the business has been cared for, it will be good to have an informal closing period of worship and dedication, at which time each may determine in his own soul what his part shall be in this great program of Advance. It is fitting that the pastor should preside during this period of heart-searching self-dedication.



BAPTIST CHURCH SCHOOL Advance News



BIG NEWS AHEAD!

The big news this month, of course, is about the things that haven't happened yet, but soon will. Because in another month thousands of Baptist churches will join in launching the Second Year of the Baptist Church School Advance, and that is news in any language.

Elsewhere in this issue you will find helpful articles in connection with the Second Year effort, and there has been prepared a great deal of new material available in Work Kit II.

For Newly Enrolled Churches

There are many Baptist churches in the Northern Baptist Convention that did not enroll during the first year of the Baptist Church School Advance, or that enrolled during its closing months. For their convenience, there follows a listing of the Workers' Conference articles that appeared in BAPTIST LEADER since October, 1940, as well as supplementary articles.

October, 1940. Workers' Conference: "The Art of Visiting," page 16. See also "Calling in the Home," by Edward A. Estaver, page 17.

November, 1940. Workers' Conference: "Discovering the Leaks," page 15.

December, 1940. Workers' Conference: "Getting Ready To Teach," page 15. See also "Getting Ready To Teach," by Erwin L. Shaver, page 12.

January, 1941. Workers' Conference: "A Covenant for Church School Leaders," page 16. See also "Preparing a Covenant for Church School Workers," by Ralph Graham, page 15.

February, 1941. Workers' Conference: "Winning for Christ," page 14. See also "Winning All You Reach," by Walter Bishop, page 15.

March, 1941. Workers' Conference: "Building the Church," page 16.

April, 1941. Workers' Conference: "Progress in Leadership Ability," page 15. See also "Mrs. Jones—Teacher," by Herman J. Sweet, page 17.

May, 1941. Workers' Conference: "Review and Preview," page 15.

June, 1941. Workers' Conference: "Our Calendar for the Year Ahead," page 17.

July, 1941. Workers' Conference: "The Church School a School of the Church," page 16.

August, 1941. Workers' Conference: "A Fellowship Outing for Recreation and Inspiration," page 16.

September, 1941

FIRST YEAR ENROLLMENTS

As the first year of the Baptist Church School Advance drew to its close at the end of May, exactly 3,500 Baptist churches had enrolled. For your interest, we list here the distribution of these enrollments.

CLASS I—(More than 300 Baptist church schools in state)

State	Number of Schools	Enrolled	Per Cent
1. Kansas	319	194	60.8
2. Ohio	409	247	60.3
3. Illinois	368	207	56.2
4. Massachusetts	325	182	56.0
5. New York	781	365	46.7
6. Pennsylvania	675	303	44.8
7. Michigan	329	135	41.0
8. West Virginia	655	254	38.7
9. Indiana	430	123	28.8
	4,291	2,010	46.8

CLASS II—(100-300 Baptist church schools in state)

1. Northern California-Nevada	142	118	83.0
2. Southern California	188	152	80.3
3. Minnesota	112	83	73.4
4. New Hampshire	105	71	67.6
5. Colorado	110	71	64.5
6. Rhode Island	105	65	61.9
7. New Jersey	248	146	58.8
8. Nebraska	105	59	56.1
9. Wisconsin	152	75	49.3
10. Maine	255	120	47.0
11. Connecticut	124	56	45.1
12. Iowa	225	99	44.0
13. Washington	133	54	40.6
	2,004	1,168	58.3

CLASS III—(Fewer than 100 schools in state)

1. Utah	11	10	90.9
2. North Dakota	30	27	90.0
3. Idaho	42	35	83.3
4. Wyoming	30	25	83.3
5. Oregon	75	61	78.2
6. Montana	36	28	77.7
7. Vermont	80	60	75.0
8. South Dakota	51	37	72.5
9. Arizona	42	25	59.5
10. Missouri	26	7	26.9
11. Washington, D. C.	30	6	20.0
	453	321	70.3

CITIES—(These enrollments included in state totals)

1. Pittsburgh	78	74	94.8
2. Los Angeles	50	44	88.0
3. Minneapolis-St. Paul	32	28	87.5
4. Chicago	99	71	71.7
5. Detroit	59	38	64.4
6. Philadelphia	176	90	51.1
7. Cleveland	38	18	47.3
8. New York and Brooklyn.....	131	53	40.4
	663	416	63.0

TOTALS—June 1, 1941

	Schools	Enrollments	Per Cent
CLASS I	4,291	2,010	46.8
CLASS II	2,004	1,168	58.3
CLASS III	453	321	70.3
	6,749	3,500	51.9

THE CHRISTIAN PASTOR

"To cure sometimes; to relieve often; to comfort always"

By GENE EBERT BARTLETT

PROBLEM

Should a pastor suggest having prayer on each pastoral call, or should he pray only when his parishioner requests it?

What pastor is there who has not, at some time or other, had this question come to mind?

A few weeks ago, coming out of a nursing home in which I had visited over a period of two years, I passed the room of a patient practically helpless with paralysis. Often I had stopped at the threshold for a greeting. Since her illness had robbed her of her speech, it had seemed that a longer call would not have been satisfactory. This day, however, she made it plain to me by inarticulate sounds that she wanted me to come in. When I stood before her she looked down at a pencil tablet on her lap. I picked it up. With the labored scrawl of the aged and paralyzed she had penciled in huge letters one word: "PRAYER."

That incident always will dramatize for me a truth about pastoral work. We far more often err on the side of omitting prayer than on the side of suggesting it.

Of course, the obvious answer to the question above, which so often confronts the pastor, is that it depends upon the circumstances and the person. But this does not answer the problem; it only locates it. We must ask next what *kind* of situation calls for prayer and what kind does not.

The best working principle, it would seem, is to fall back upon a statement which seems to be obvious, but in reality is not: Let the burden of proof be on NOT praying. This does not mean that a person should hurriedly dash about indiscriminately leaving stock prayers, like so many tracts, behind him. It means rather that all pastoral calling should be purposive, and prayer is consistent with, and symbolic of, this unique "shepherding" purpose.

Practically, the pastor may well be hesitant about praying where:

1. Due to the presence of strangers it would embarrass the parishioner.
 2. Religion is immaturely associated chiefly with extremity and danger, and fear thus aroused would be harmful.
 3. There is, for the time being, antagonism to the minister and that for which he stands.
 4. It is merely a contact call.
- Above all, the pastor must not surrender to the timidity of this spiritually shy, yet hungry, generation.

PIONEER

In 1925 an interesting and far-reaching experiment was launched by Rev. Anton T. Boisen when two theological students joined the staff of the Worcester State Hospital for the twelve weeks of the summer. Assured of the full cooperation of Dr. William A. Bryan, the superintendent, Mr. Boisen laid out for the students a program of training designed to give them "clinical experience in dealing with the infirmities of mankind."

Five years later this pioneering experiment resulted in the incorporation of the Council for Clinical Training of Theological Students, with the Board of Governors made up of both physicians and pastors. Training centers were established in general and mental hospitals and in penal institutions over the country. Why this type of center? Because, as one director put it, "the twenty-four-hour view of people is essential to basic understanding."

What do theological students do in these hospitals? Almost anything that will bring them into intimate relationship with people. They act as orderlies and recreational leaders; they have daily interviews with selected patients or inmates; they prepare careful notes on their experiences; they attend staff conferences in which case problems are discussed; they have evening seminar discussions averaging about twelve hours each week. All of this, it is important to note, is under the daily supervision of a trained theological counselor.

Dr. Boisen emphasizes that the purpose and the results of the training are not to turn out "amateur psychiatrists." To the contrary, greater knowledge of the companion fields of medicine and psychiatry has served to clarify the unique function and the resources of the pastor. In a 1937 survey 276 students, trained by the council, testified that this kind of understanding very definitely did result from their internship.

Thanks to Dr. Boisen and other pioneers, the clinical principle may become the next great step in preparation for the pastoral ministry. After all, a very early use of the word "clinic"—perhaps even earlier than in medicine—was in religion. "*Clinic*," an ecclesiastical term, referred to the penitent converted on the sick bed. Perhaps it is destined again to find its way with new content into the pastoral vocabulary. At any rate, these pioneering ventures have opened up a new and important field of service.

PREACHER

Rev. Lee J. Beynon, pastor of Delaware Avenue Baptist Church, Buffalo, has a great sermon on the subject, "I Had Aladdin's Lamp." We quote:

"There is an interesting word in Paul's Roman epistle which opens a glorious labyrinth of imagination: 'Whosoever I take my journey into Spain I will come to you. . . . But now I go to Jerusalem to minister.' Castles in Spain—that poetic expression for the dreams which fill our lives! I wonder. Did it originate in this longing of the apostle's heart?

"To read Paul's biography in Acts and his autobiography in his letters is to discover that his realities were rather grim. But in the midst of his troubles he was wisely refreshing himself with the thought that some day a dream would come true. He didn't know when he was going to Spain, but he was living in the realm of joyful anticipation, not in a Pollyanna sense, but in the realm of hope and faith. You could see how he loved these friends by the letters he wrote, and as he wrote he was living all the time in Faith's Land of the Great Assumption. He had Aladdin's lamp and because he had, he had his castles in Spain. The poet, Lowell, has put these words upon the lips of a beggar boy:

"When I could not sleep for cold,
I had fire enough in my brain,
And builded with roofs of gold,
My beautiful castles in Spain."

"If I were to consider the details of a creed for publication I should include an article on 'I believe in day dreams.' In a day of dread realities a man without dreams of a better future is in a hopeless state. Surely Paul had them. He felt sure that around the bend new vistas would open; for him every cloud-banked horizon was sharply etched with castle turrets."

"I find many disappointed and embittered folk—those who look forward with anything but hope and look backward with little save regret. May it not be that we hack our way through to what we imagine to be a golden dream, to our Spain, with our ears deaf to the call of our Jerusalem?

"'Whosoever I take my journey into Spain I will come to you,' and if God wills a longer journey still, and even if Spain be not in it—well, it has not even entered into the heart of man the things that God has prepared for them that love him."

Children's Leader

Your Stained-Glass Windows

By JEAN LOUISE SMITH

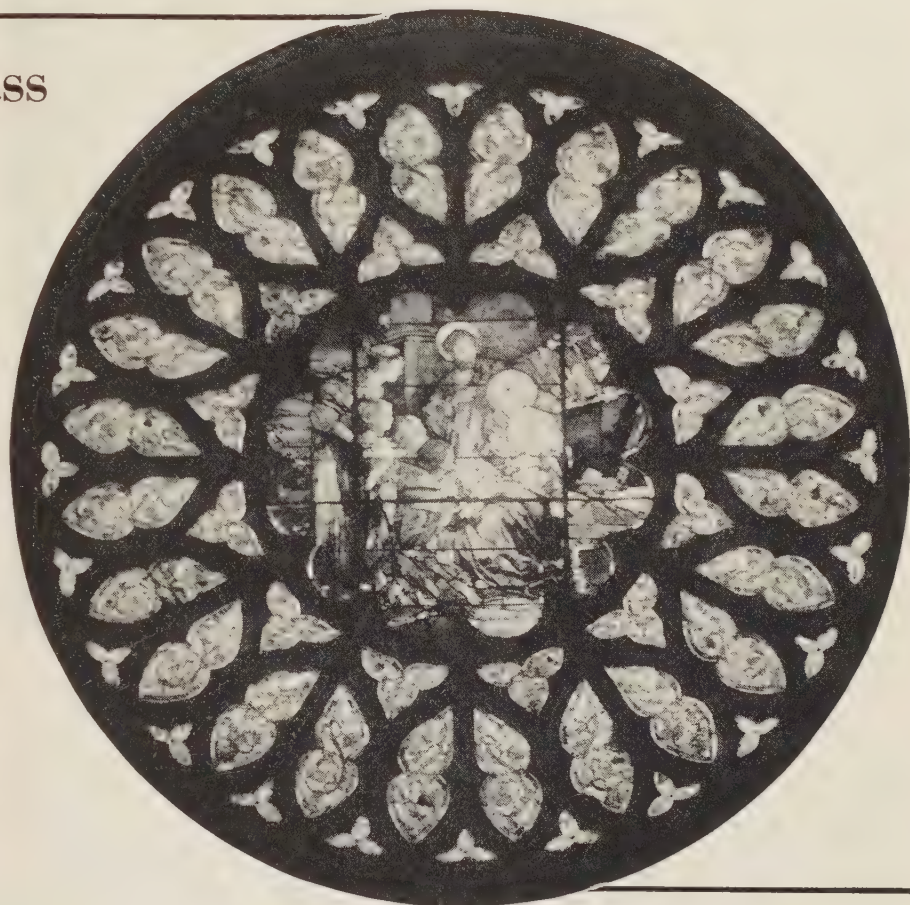
HOW long has it been since the children of your church school have been given the opportunity to learn more about the stained-glass windows in your church? We pass up one of the most valuable sources of teaching by neglecting the possibilities of knowing more about the history of the church and increasing the appreciation of worship through understanding stained-glass windows.

The teacher's first step in working out a program on this subject will be to find out from the minister and some of the older members of the church something about the church windows, their history, and the stories they portray. Perhaps there is also someone among the church membership or in the community whose special interest lies in the field of architecture and art. This person may be glad to share his interest and knowledge of the art of stained glass.

Since all stained glass is not of equal artistic value, it may be well to discover the worth of your windows before you decide to call attention to them. If you have but little good stained glass in your own church, there may be other churches in your community with noteworthy windows that can be enjoyed.

The teacher will want to do some reading so that she may have a background of information and interest in the art of stained glass. This reading may be a most delightful task, for the field is fascinating. Charles J. Connick, noted stained-glass artist, who has studios in Boston, has written a superb and readable book, *Adventures in Light and Color* (Random House, N. Y., 1937). To read this book is to see windows with new understanding and an increasing sense of worship as stimulated by beauty. Mr. Connick has a reverent approach, and is one of the world's most outstanding authorities in the field of stained glass today.

For understanding and appreciation of old glass, read Hugh Arnold's



Stained Glass (Adam and Charles Black, Soho Square, London), and in Henry Adam's *Mont Saint Michele and Chartres* (Houghton-Mifflin, 1913 or 1936 edition) sections describing the stained glass of Chartres.

It is important to get the "feel" of early glass because modern glass is so inferior in comparison. This is because of the tendency to take "short cuts" in

the process. However, this fallacy is being recognized and efforts are now made to correct it, with the result that there are many splendid examples of stained glass in this country today.

What is it that makes the glass of the twelfth, thirteenth, and fourteenth centuries so remarkable? In the first place, all the color was put into the glass when it was in a molten state. Thus,

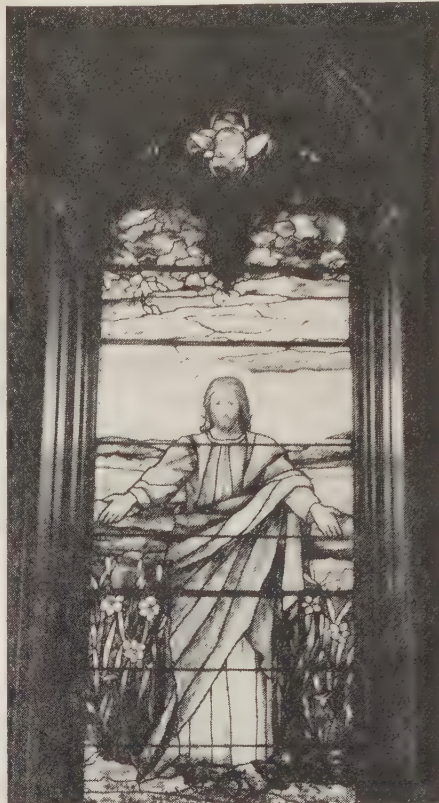
Harold M. Lambert



if one was to break a piece of "pot metal" glass as it is sometimes called, one would see that the color is all the way through. This gave depth and richness of color. Then, since the glass was hand blown, there was an unevenness to it, often small air bubbles. This produced a sparkling effect, jewel-like and gorgeous beyond description, as the light came through the various thicknesses. Features and modeling, such as were used later, came about when a brown stain was discovered sometime before the fourteenth century. By using this, the artist could paint features and folds of garments on his figures. The glass was then baked in the kiln and the brown stain became an integral part of the glass. Still later, early in the fourteenth century, the use of silver nitrate was developed. This led to the possibility of wonderful and varied color combinations, since the addition of silver nitrate to the "pot metal" produced varied effects, according to the original color. It was like blending the primary colors to get various other colors and shades.

The ancient glazier approached his work with the attitude of the true craftsman. He took great pride in it and considered it a high privilege. He was in close contact with the church and its teachings. Usually a patron or a group of patrons, such as a guild, gave money for the window. They worked with the glazier, who in turn consulted the clergy and together they made plans for the window. Building the great medieval cathedrals of England and the continent were co-operative enterprises. Anyone in the town who was an artist, mason, or worker, gladly gave his spare time to working on the cathedral. This sense of co-operation and individual interest is the keynote toward understanding the great cathedrals.

One more word about the ancient art of stained glass, and then we will discuss modern glass and teaching. The beauty of the glass in windows like those at Chartres Cathedral, to mention a superb example, cannot be overstated. No modern glass compares with it, and we are fortunate to have these treasures of the past. When in Chartres, three years ago, the writer, who had spent the greater part of a day in the cathedral, sat in the nave of the church toward evening and wrote the following notes: "When we first entered the cathedral the day was dull and dark outside. But even at that, the colors of the windows glowed wonderfully, like the rarest of jewels, sapphire and ruby dominating. The amount of glass was amazing. Imagine the first impression of entering the west front and turning first to see the famous Jesse Window and finding the glorious blue of an un-



Harold M. Lambert

earthly quality; it is almost all blue, or seems to be. Then I turned and walked slowly down the main aisle. The aisle windows vary from the twelfth to fifteenth century, all original glass, having survived by some miracle the various fires that the church suffered in early days. As I walk down the aisle and around the transepts and the ambulatory, I feel as though I were in another world—a world where light and color work magic. Here men have truly given their best to the glory of God and the sense of worship is upon all who enter this place. There is no voice above a whisper. Here, in a most perfect effort, man has expressed the highest spirituality of which he is capable through the avenue of the arts. For me, at least, Chartres is the consummation of beauty and worship combined."

After the teacher has read as much background material as possible and has learned something about the windows in her own church, she is ready to introduce the children to the study. Any teaching program should include occasional visits to the church auditorium, either to worship or to learn more about the church. We must help children to know and understand the church service and the church building itself so that when they attend church they will be ready to participate intelligently in the service and enjoy and appreciate the sanctuary.

One delightful experience of the

junior and primary children in one church school was a monthly visit to the church auditorium. Each time a particular window was discussed. The children discovered from the Bible or church history the story portrayed by each window.

The question naturally came up, "How are these windows made?" Since the city was fortunate in having a small stained glass studio, a committee of children and a teacher visited the studio and made a report to the group. The teacher first told the children how ancient glass was made in the "pot metal" manner and showed them pictures of famous old windows. Then the committee reported that today glass is painted with a special type of paint and then it is fired in huge kilns many times until the paint becomes a part of the glass. The committee was also interested in the extensive knowledge of Bible stories which the stained glass artist had. They learned how he wore out many Bibles during a year. They were intrigued by the actual sized patterns, or "cartoons" as they are called, which the artist first drew and then cut up and laid on the glass as a guide for cutting. It was just like cutting out a dress from a pattern, one child said. The various pieces were then put together with soft lead, much like a picture puzzle.

The children then chose the window they liked best. The Primary Department chose "Jesus and the Children"; the juniors, "Christ the Friend of All." Around the theme, each department planned a service of worship which they held in the church itself, seated in full view of the window.

This program was stretched out over a year and was so meaningful that it was decided that the third-year primary classes and the third-year juniors would have the privilege every year of learning about their church windows.

In another church, the children who came to choir practice during the week after school on Friday or on Saturday often came early, and the minister discovered that some of them slipped into the church to look at the windows. He offered to tell them the stories of some of the windows. Before long every Friday afternoon there was a "Story Hour" for the junior and intermediate children and also one on Saturday morning for the primary children. Each time a window, some stone or wood carving, or the church architecture was the unit around which the story was built. Some of the parents became so interested in this program that they asked if they might come, saying that they knew all too little about their church. Opportunities for similar study

(Please turn to page 22)

The Magic of Money

A Stewardship Story for Juniors

By GRACE W. McGAVRAN

A TRAVELER once journeyed in a strange country and as he traveled he came to a large city. In it there were beautiful churches and fine houses. There was an attractive, up-to-date hotel, and there the traveler secured a room that looked far out over a beautiful park. "What a wonderful place to stay!" he thought.

Evening came, and the wind blew down from the hills. As the sun sank below the horizon, it grew bitter cold, and the traveler huddled in his room. He was too cold to care about anything, and he wished that he had chosen a warm country in which to travel.

He rang the bell and a bellboy came in response to his ring.

"Is there no way to heat this room?" asked the traveler.

"Oh, yes," said the bellboy. "Here is a little electric stove that will make you as warm as toast."

"But I can't turn it on," said the traveler. "I tried."

"It takes money to turn it on," said the bellboy. "You must drop a coin into this slot. Then you can turn it on easily."

The traveler thanked the bellboy and followed his directions. Heat began to pour out from the stove, and soon he was warm and comfortable again. As the room became warm, the traveler became drowsy and then fell asleep in the big, cosy chair in front of the little electric fire. As he slept, he dreamed that he was continuing his travels once more.

His dream took him to a land quite different from that in which he was visiting. It was a tropical land with heavy jungles and great, deep rivers. On the river bank he found a little chapel, made with mud walls and a palm-thatch roof.

The traveler always enjoyed going to church on Sunday wherever he was, and since it was Sunday, he said to himself, "Fine, I'll go to church right here in the tropical forest. Then when I reach home, I'll tell all the boys and girls in my Junior Department about the service."

He entered the little chapel and sat down. But no one was there. No call-drum sounded, and although he waited for hours, no people came to worship. Disappointed, he left. On the path he met an old African medicine man who explained about the little chapel.

"A long time ago, a preacher came to us and told us about God," said the

medicine man. "But after awhile, the white men at the mission told him there was no money and he went away. He is living at a place where he can earn a living and preach, too. Now our people have no one to teach them and we have no services."

The dream ended and the traveler awakened in his hotel room.

"That's strange," he said. "I never thought of it before. There *was* a little chapel, and a preacher, and people who came to hear him. But just because there wasn't any more money, it had to come to an end. Why, that's just like my fire here. When the amount of current the coin pays for is used up, the fire will stop. When the amount of preaching, or teaching, or medicine, or food for needy people our coins pay for is used up, the work stops."

The traveler watched the electric fire grow dim and finally fade out. He took

another coin from his pocket and put it into the slot. The warmth streamed out again into the room.

Then he took out his pen and writing paper and started to write a letter to the boys and girls in his Junior Department at home.

"Money is magic," he wrote. "You put it into your offering envelopes, just like I put it into the slot of my electric stove here in the hotel. Somewhere, far away, the current is turned on, and warmth, or food, or care, or teaching, or preaching, or healing streams out to the people who, without our help, would not have it. I'll have lots to tell you when I get home. But I think the most important message I can send is this: Be sure that enough coins go into the slots of your missionary banks to keep the current turned on and give light, and warmth, and love, and friendship in far-away corners of the world."



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MY GALILEES

By Belle Chapman Morrill

Although my eyes may never see
That hallowed Lake of Galilee,

Still I have found each little lake
More fraught with meaning for his sake.

Upon a floor of amethyst
He walks in early morning mist,

While on a grassy slope is spread
Once more the Feast of Living Bread.

How We Used the

Ozalid Positive Printing Process

By FRANCES STEWART BERRY

IN a special study of the land in which Jesus lived, our juniors became interested in the plant life of that land. It was agreed that some pages illustrating types of vegetation would make an excellent addition to the Bible lands notebooks that were being made. The leaders decided that if some method could be found whereby the children could make and record their study in some interesting way themselves, it would be far more helpful than if a teacher simply presented the facts to them.

Upon investigation it was found that the Ozalid positive printing process would fill their need. The Ozalid process is a direct printing process which is rapidly replacing blueprinting. Ozalid printing not only would give the juniors an opportunity to increase their knowledge of the subject being studied in a fascinating way, but would stimulate their creative, artistic expression.

When the teacher presented the idea to the group much enthusiasm was shown, because here was a simple process, somewhat similar to blueprinting, that could be completed in about twenty minutes, without the necessity of getting the paper wet or putting one's hands in water or chemicals of any kind. Likewise the juniors were pleased at the prospect of seeing their work in various colors.

A committee was appointed to visit the library and obtain books to serve as resource material in their study. These were to be used in addition to references in the Bible pertaining to various types of vegetation. The following books were helpful in making a list of the various trees, plants, and shrubs that they would consider for their project:

Everyday Life in Old Judea, volume 6, of the Master Library.

Palestine, by Frederick DeLand Leete, chapter entitled "Flowers of the Holy Land."

Tree Lore in the Bible, Lonsdale Ragg.
Living Where Jesus Lived, by Emma Jewell Ross.

Pictorial Illustrations (from photographs and original sketches), by T. H. Horne.

From the list of plants that they compiled the children selected the names of ones that they could obtain to use for making their Ozalid prints.

Following is a detailed description for making Ozalid prints:

The materials required are very easily

obtained. Several pieces of eight by ten-inch heavy or corrugated cardboard are needed (any size may be used, depending on the desired size of the finished prints); a piece of clear glass of the same size for each cardboard; spring-type clothespins to hold the materials together during exposure; leaves or blossoms of the plants; the Ozalid paper which may be obtained from any blue-printing establishment or commercial plant where the Ozalid process is used. The paper is very inexpensive; most establishments will supply one with sufficient paper, cut to size, for a very nominal sum. It is not wise to get more than is needed for immediate use because the paper keeps only a few weeks. The paper should be stored in total darkness, in a cool place, especially away from ammonia and its fumes. It comes in three colors: bluish purple, black, and reddish brown. The purple is the most popular and therefore probably will be easiest to obtain. The only other material necessary is the aqua ammonia for developing the paper.

It is suggested that a half-pint fruit jar with a small amount of ammonia in the bottom be used, because a fruit jar offers a wide opening to let fumes come in contact with a larger surface of the Ozalid paper. Also it is easier to cap when not in use and it is not so apt to set up a pressure when opened for printing after a long interval of nonusage. The paper is developed in the ammonia fumes, *not in the solution itself*. Be sure to use aqua ammonia. Be careful when opening the bottle in which the ammonia comes to keep it as far away from the face as possible because of the pressure of the gas in a bottle with a small opening.

For the layout, the Ozalid paper is placed on the cardboard, sensitive (yellow) side up. The pressed leaves are arranged on the paper and finally the piece of glass is placed over all to make direct contact with the paper. Cardboard and glass are clipped together with the clothespins. This should be done in a room with the shades drawn. Although this is not the only way the layout can be made, this method is suggested as it is simple and the most successful for the use of children.

The layout is then taken into direct sunlight for exposure. The paper is very sensitive to sunlight. It can also be exposed under blue mazda light but this takes much longer. The paper is ex-

posed until all the yellowness turns white. Exposure can be carried still further for a short time to insure a pure white background, or exposure can be cut short to make a little color in the background if desired. The exposure-time in bright sunlight is approximately two to five minutes.

After the exposure is made the leaves are taken off and the paper is taken to a *well-ventilated* room for the developing process, where the closed jars of ammonia are placed. Upon opening the jar the Ozalid paper immediately should be placed, face down and as tightly as possible upon the opening and rotated so that all the unexposed areas come in contact with the fumes. When all of the yellow area which was not affected by the light has turned the desired color, the print is finished. If one desires a mottled print he may return the print to the light while some yellow still remains on the image. Of course the colors are not as rich as if they were fully developed.

Never leave bottles or jars of ammonia open, because the fumes will permeate the entire room. These fumes will spoil any Ozalid paper that might be in the room, and will also make the room very disagreeable to work in. It is wise to do the developing in a separate, well-ventilated room rather than in the same one in which the previous phases of the process were handled.

The prints are then ready to be displayed. The boys and girls in our group trimmed and mounted their pictures in their notebooks on Bible lands.

Your Stained-Glass Windows

(Concluded from page 20)

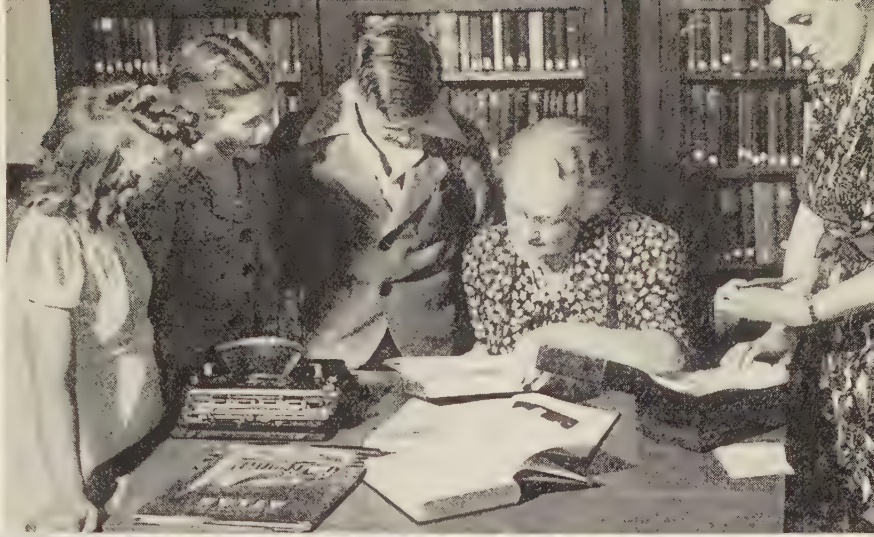
were given to them, and to the older departments of the church school.

Windows of stained glass are put into our churches for far more than decorative purposes. Their beauty helps make the sanctuary more worshipful and draws our thoughts to spiritual matters. In medieval times the craftsmen gave their best talents to God. They considered that only the most beautiful churches were worthy for worship. Today we are coming back to this idea and all over the country lovely and worshipful churches are being built by communities where everyone is proud and happy to have a share in making that building possible.

Making Pictures of Plant Life in the Holy Land

By Ozalid Positive Printing

Arranged and Photographed by Ralph Berry



THIS IS HOW WE DID IT:

1. A COMMITTEE VISITS THE LIBRARY FOR RESOURCE MATERIALS.
2. LEAVES OF PLANTS ARE PLACED IN POSITION FOR EXPOSING.
3. THE EXPOSURE IS MADE IN BRIGHT SUNLIGHT.
4. THE PAPER IS DEVELOPED OVER AMMONIA FUMES.
5. THE PRINTS ARE MOUNTED IN BIBLE NOTEBOOKS.



BIRTHDAYS in the Nursery Department

By LOTTIE MAY COBB

MANY special occasions have significance for the nursery child, among them Christmas and Easter. But probably the most important day of all is his very own birthday. Many of us, now adults, still remember with pleasure some special birthday celebration. Most parents prepare for birthdays with a party, a gift, or both. It is truly a personal and a happy time.

Shall we attach any significance to the birthday of the child in the Nursery Department? How shall we celebrate his birthday in a meaningful way? Inasmuch as most of the children will have birthday cakes at home, it does not seem necessary to provide them at church school, too. Since some small children are not permitted cake at any time, it would not be wise to have one in the Nursery Department. We must plan to recognize the birthday in some other way.

Some workers with children have used artificial cakes in birthday recognition services. These are made of wood, tin, or other material, painted to look like icing. Small candles inserted in them make them appear most realistic. Such a cake has no place in any department of the church school, least of all in the nursery. It is an impostor and a fake. We shall never know how many children have been disappointed to find they were not to have a piece of the "birthday cake" because it was not real.

"Oh, but they know it is not real all the time," someone will say. "We explain it to them. They know it is just a pretend cake."

Why should we pretend about anything

as real and important as a little child's birthday? Why not plan a simple recognition that will be childlike, interesting and valuable?

The logical time for the birthday recognition is when the child first comes into the room, pennies in hand, announcing that he has had a birthday. His little friends will be interested. In fact, some of them will decide that they, too, are going to have a birthday. They will be eager to help the leader as she goes to the cupboard to get the container for the birthday money. This may be a small glass jar with a slot in the lid. Candles are always associated with birthdays, and may be used in the Nursery Department to add to the atmosphere of the occasion. The small candles in their tiny holders may then be placed on a tray kept for birthdays. Some churches forbid the use of candles in any of the departments, but others feel that with care, these little candles may be lighted in celebration of such a special occasion.

A birthday in the Nursery Department might be observed in somewhat the following manner, beginning when the birthday child enters the room.

"Good morning, David."

"I had a birthday."

"Did you get the birthday card we sent to you? Did the postman bring it to you?"

A smile and a nod of the little head assures us that the greeting was received.

"And did you bring your birthday pennies today?"

A little hand opens to show three or four pennies in a moist palm.

"Shall we get the candles and bank and help David enjoy his birthday?" inquires the teacher.

David has removed his coat and has put it on his own hanger during this time. He drops his regular offering in the offering jar on the little table near the door. Now he is ready to go with the others to get the birthday tray. The leader sits on one of the small chairs with the tray on the low table before her. David drops his pennies into the small glass jar, the other children counting as they fall, "One, two, three, four." The leader ties a birthday "tag" on the button of David's shirt, where he can see it.

"Now we will light four candles for David's birthday. How he has grown this year! He has been such a good helper, too. He has learned to share and to take turns. And now that he is such a big boy, and is such a good helper, he is almost ready to go to the kindergarten. We shall miss him in here, but we are glad he is going to have so many good times in the kindergarten. Let's sing our birthday song for David."

"Happy birthday to you,
Happy birthday to you,
Happy birthday, dear David,
Happy birthday to you."

"I would like to say 'Thank you' to God for David's birthday. You may, too, if you want to."

Some of the children will assume an attitude of prayer with this suggestion, but it does not seem wise to wait until
(Concluded on next page)

DAVID'S BIRTHDAY MONEY GOES INTO THE BANK

A PRAYER OF THANKS FOR DAVID'S BIRTHDAY

Ralph Berry



WE BRIGHTEN the CORNERS

By DOROTHY W. PEASE



LEADERS in children's work usually insist that "The children should have a light, sunny room with plenty of windows." Naturally they make the claim for the department in which they are especially interested. The normal reaction of the teacher is that not all departments can have a southern exposure or be flooded with the light of the morning sun. A north room is not necessarily dark and gloomy, however, for a paint brush and wall decorations can help to change its complexion.

Our nursery was very small and gloomy. The narrow cribroom, where the tiny babies sleep during church, had cream-tinted walls, but the main room, from which it was separated by glass windows and a door, had dark greenish gray walls and double-decked cupboards on two sides of the room. The window in each room is on the northwest side, and it gets a little sun in the early afternoon. The larger room had been built for a church school library, but for several years has been used for little children up to three years of age.

The cupboards had become storage space for discarded books and papers so some of them could be sacrificed for more air space with little inconvenience. The carpenters removed the upper deck of shelves on each side of the room, leaving a broad ledge that is low enough to be useful. Two of the low cupboards are used for toys and one for nursery supplies. The dingy walls were covered with two coats of cream-colored paint and the cupboards were repainted ivory to match the little chairs and table.

The next problem was to find a colorful but inexpensive wall decoration. The cupboards on two sides and windows into the hall and cribroom on the other two sides left no picture space low enough for two-year-olds, so it seemed unwise to invest money in framed pictures which only adults could enjoy. Cork panels on the cupboard doors are used as a background for the pictures from *Picture Stories for the Home and Nursery*, and for colored magazine pictures of children and pets that the little folks can see and talk about. A visit to a public school nursery suggested silhouettes

of children in characteristic poses cut large enough to attract the attention of small children.

As soon as we became "silhouette conscious," we found many appropriate groupings that could be enlarged to any size with a Balopticon. From these we arranged a border of children at play, at prayer, and at church. The room has a fairly new, plain, royal-blue broadloom carpet which set the dominant note in the color scheme, so we selected blue block printing paper for our silhouettes.

A large piece of white paper was fastened on a piece of wallboard and the Balopticon was focused upon it so that the enlargements would be about twelve inches high. The silhouettes were outlined with pencil and then pinned on the colored paper. After they were cut out, they were fastened to the wall with rubber cement.

The cupboards are higher on the side opposite the window, so a single large silhouette seemed better for little children. We made a twenty-inch enlargement of a little boy and girl saying grace at the table (from "Talking Silhouettes") and pasted it in the center of the wall space with large pots of snake plant to frame it and to divide the space on either side.

The outside windows, six inside windows, and glass panels in the two doors were curtained with dusty rose-colored scrim. This adds warmth and cheerfulness to the room and makes a lovely contrast to the blue. Now, instead of being a small, cold, dismal nursery, this is one of the most attractive rooms in the church.

The greatest expense was the painting. The scrim cost thirty cents a yard and the block printing paper was five cents for a sheet thirty-six by twenty-four inches. Two sheets were enough for all of the silhouettes. By using rubber cement, they may be removed at any time without tearing and another set put up.

Seasonal silhouettes could be used in a kindergarten room—raking autumn leaves, Christmas scenes, Easter lilies, and butterflies, using either colored or black paper. Wall decorations in rooms for children need to be changed fre-



quently so that the children may make discoveries and enjoy new experiences.

Sources for silhouettes are many and varied; for example, "Talking Silhouettes,"¹ advertisements of Medici Christmas, and Easter cards, chapter headings in books of children's poems and stories, advertisements of materials for children and occasionally a greeting card. If odd pictures are saved and an index made of those in books, it will be surprising how rapidly the collection will grow. Then, with the aid of a Balopticon or a pantograph, an entire art gallery is ready for service at any time.

¹ *Talking Silhouettes*, Books 1 and 2, ten cents each. May be purchased from The American Baptist Publication Society.

Birthdays in the Nursery Department

(Concluded from page 24)

all are ready. The leader will set the example, and let those follow who feel so inclined.

"Thank you, God, for David's birthday. Amen."

"And now let us see how many candles David can blow out."

It may take two or three puffs, but all will enjoy watching.

It has been David's birthday. He has put his pennies into the birthday bank. He has shared with his little friends, as they joined him in his enjoyment of the brief, child-like service. The occasion was made meaningful. It was valuable.

A few pennies may be kept on hand to supply the child who may come without birthday money. Nothing need be said about where the money goes. Children of this age cannot understand the purpose of missionary offerings. Although this is the way the birthday money often is used, it seems best to make no mention of it. If a question is asked, it may be answered as simply as possible, something like this, "Our birthday money goes to help build churches so other children can go to nursery class." After all, the only vital, valuable activities of any age group are those that are really understood by the children. The birthday recognition in the Nursery Department is no exception.

Making the Most of

The Last Few Minutes

By HAZEL A. LEWIS

TIMING is a detail which few church schools can work out accurately every week in every group. When there are several departments whose leaders' watches may not be in exact agreement, there naturally will be differences in time schedules. Every beginner worker knows the problems created when adult classes are dismissed early, or when the children are ready to go and the parents are delayed. Always some children are sure they are forsaken and weep copiously at the very thought. All the values of the morning are lost in this brief experience of insecurity and unhappiness.

The bell or buzzer which sounds all over the building five minutes before dismissal time may seem like an easy solution, but it is devastating in its effect on little children. Permission to disconnect it or mute its sound should be requested in every Nursery and Beginner Department. One of the department helpers should be responsible for checking clocks and watches before the session begins.

The problem is much deeper than just one of time and orderly schedules, although these are important because of their effect upon children. The last few minutes may round out the morning's experiences or completely defeat the accomplishment of their purposes.

The leader should make careful note of the situations that arise at the close of the sessions over a period of several weeks and plan to be ready to meet them. A helper, who is free from other responsibility, should keep a time record of the entire session, especially of the last ten minutes. This can be studied by all the workers in the department and plans made to fit into it. Sometimes changes must be made. A sign placed on the door the last fifteen minutes may read, "The door will be opened as soon as the session is over." This will suggest to parents and to older brothers and sisters that they should wait outside for the children. In extreme cases, a helper may need to step outside the door to safeguard the closing moments from interruptions. This is especially necessary when worship or a story is the last experience in the session.

Accurate clocks and a carefully planned session with the local situation in mind should eliminate all or most of the causes of confusion. The leader's plans for the day should include

definite suggestions for the last few minutes and these should be even more flexible than are all other plans for a beginner session.

One of the first essentials is that the leader and helpers shall be calm and self-controlled. A quiet manner is reassuring to children and provides the atmosphere in which they are at their best. A misplaced hat or a tiny pocket-book lost for the moment are mysteries far more likely to be solved by someone who is not perturbed.

What are the experiences which will be most fruitful in the closing moments of the session? How much time should be allowed for them? Nothing gives a child such a sense of satisfaction in things as taking them out and putting them away. Handling them satisfies his senses in many ways. It gives him a feeling of identification with places and things, a feeling of belonging, which is essential in his church experiences. Moreover leaving working materials and equipment just where he finished using them is bad training anywhere, and complicates the mother's problem at home. The disorderly appearance of a beginner room when the session is over, not only shows lack of regard for the caretaker or other persons who must put it in order, but its effect on the children who perhaps had no opportunity to do anything about it, is most destructive.

The wise teacher will reserve about ten minutes before the children leave and plan with them to put away the materials. While they are still seated in the group where they had listened to the story, or worshiped together, and when that experience has come to a close, suggest after a moment, "Margaret and Billy may put away the blocks. Eleanor and John, would you like to put the dolls away? Sally and Carolyn, there are the crayons to put in their boxes. Can you get the right colors in each box? Who will help to put the pictures away?" A moment or two of planning not only will avoid confusion but will give the experience significance. The children will feel that what they are doing is important, and their appreciation of the church as a place worthy of care will increase.

There is always a child or two about whom the leader feels concern. The child who had an experience of frustration because he could not do exactly as he liked or have just what he wanted,

may be glowering outside the group, a self-made little alien. He should have a happy experience before he leaves, one not too obviously provided, but one which will make him feel that he is loved and appreciated. Perhaps he may handle, rearrange, and put away some material or equipment which he especially likes to use.

A new child may have a worried look. A bit of conversation, casual but friendly, may help to clear up the uncertainty the child feels. One child, who had been frightened by a nurse who threatened to put her in a dark closet, was afraid of doors that led to unknown places. She had seen a teacher go into a closet where supplies were kept and she was worried about what might be there. An alert leader noticed her look of fear whenever she glanced in the direction of the closet door, and managed to open the door wide and to show her something in the closet. A fear which might have worried the child all week was destroyed.

The child who has been overbearing in his attitude during the session may be helped to have an experience of kindness toward someone. Probably he is feeling uncomfortable but does not know how to get out of the situation in which he put himself. Older people than he are not always able to stop being disagreeable and begin being pleasant even when they would like to do so.

The new hat, or shoes, or coat which could not be properly appreciated when their wearers arrived a bit late now can receive the attention due them.

Always there are children who bring treasures to church school that cause disturbance if they remain in the possession of their owners during the session. The children should put them some place, perhaps in a special "treasure basket" for safekeeping, but the teacher or helper must remember to see that they are returned to their owners. This should be an occasion for friendly conversation in which the children will reveal their interests and will discover the teacher's genuine interest in all that concerns them. All of this may be real fellowship.

When all of the materials have been put away, the scraps gathered and put in the wastebasket and the picture returned to the file, the children are ready for their wraps. Self-reliance and self-

(Please turn to page 31)

Getting Acquainted with the New Teachers

By LENA WEISENFELDER



MRS. BROWN CAME TO MEET THE CHILDREN

Ralph Berry

ADJUSTMENTS are not always easy to make, especially for small children. The following remark of a four-year-old just after her promotion to the beginners' group probably expresses the thought of many others her age. "Mother, I would not have minded going to the new room if Miss Jones had told me why I was going. She just took me and left me."

Children who have the advantage of week-day nursery school or kindergarten are prepared for this step and it is comparatively easy to explain to them that they have now reached the age for promotion. However, it is nice to know in advance something about the new room and the new teachers. This is readily arranged between co-operative departmental groups.

One church, seeking to make this adjustment easier for the children, decided to introduce the children to their new department on the second Sunday in September. The first Sunday in September was decided against because it is usually part of the vacation season and therefore not a good time for special activities. Some of the children already knew Mrs. Smith, the primary superintendent. As the children talked over with their teacher what they would do, Jane, ever ready with suggestions, suggested that Mary Ellen introduce the girls and David the boys. Since Mrs. Smith's birthday came only a few days after the second Sunday, a birthday gift was planned, thus helping to create a more friendly feeling. An inexpensive picture frame was purchased and an appropriate picture inserted.

The Beginner's Department was large, and half of the group were ready for

promotion. The department superintendent took this group, leaving the younger children with the student teachers. This also gave the group an opportunity to see who would be promoted.

As the older children gathered around the work tables, the gift for Mrs. Smith was wrapped, and also one for Miss Dorothy, a helper, whose birthday came the following week. After the gifts were wrapped, Mary Ellen chose a friend to go with her to invite Mrs. Smith to come to their room.

After Mrs. Smith arrived, the Beginner's Department teacher explained that she wanted her to become acquainted with the boys and girls who would soon be in her room. Jane remembered the plans they had made the week before. Mary Ellen introduced the girls, but the boys were shy and Jane introduced them to Mrs. Smith. After this, the beginners' teacher started the birthday song and the children sang with her. Mrs. Smith was very much surprised, and even more surprised when the children presented their gift to her.

"Mrs. Smith," suggested Jane, "if you will wait until I get my Bible, I would like to have you read from it." (Her Testament often had been used when the group wanted to read special passages.) Mrs. Smith turned to the beginner teacher for a suggested reading. Then she read Mark 10:14 (using a modern translation of the word "suffer"), "Let the little children come unto me." After listening to the reading, the children sang "The Children's Friend." Mrs. Smith suggested that they could sing that when the new group came to her room.

There was not time for a story or lesson, but a lesson in fellowship and

sharing had been learned by doing instead of by telling, and the teachers felt that the time had been well spent.

The next Sunday the beginner teacher planned to have the children meet Mrs. Brown, the first-grade teacher in whose class they would be, and to become more familiar with the room to which they would be going. Since Mrs. Brown also had a birthday during the week, the children planned to give her a gift similar to that which they had given to Mrs. Smith. The secretary of the Beginner's Department asked Mrs. Brown to come to their room to meet the new children. When she came in, the six-year-olds stood, and Mrs. Brown told the group how glad she would be to have these boys and girls to take the place of those who were leaving her class. Before she returned to her room, the children sang the birthday song to Mrs. Brown and one of the six-year-olds presented her with the gift they had prepared.

During the extended session there was time to take the six-year-olds to the primary room. The room was empty, and the children were able to explore the different parts of the room and especially to find the part of the room that would be theirs. They sat in the chairs where the children gather for worship (a little more formally than in the beginners' room) and sang some of the songs they had used during the year.

After this experience it was felt that the teachers, and the children in particular, were much better prepared for the change that for many would soon take place.

As a result of these friendships, "getting promoted" had become a wholesome and happy part of growing bigger.

¹ When the Little Child Wants To Sing.

As the Primary Children Worship

By MARGARET S. WARD

SEPTEMBER days are school days. Most primary children have been eagerly awaiting the reopening of public school. Attendance in the Primary Department of the church school becomes more regular as the vacation season closes and the children who have been away return home. Many churches observe the last Sunday in September as Promotion Day. If carefully planned this program may be the means of helping the children to join with their parents and other grown-up friends in a real experience of group worship. Since the school interest is so prominent at this time of year, we are suggesting four worship experiences on the theme, "We Are God's Children in Church and School." The purpose will be to help the children to realize that they may please God by co-operating with their teachers, by being friendly and helpful to others, and by trying to do their best in everything they do.

1. We Remember Jesus, the Greatest Teacher

CONVERSATION. Let the children tell about their first days at school. Why are you so glad it is schooltime again? Who are your new teachers? How do your teachers help you to learn? Today I am going to tell you a story about the Greatest Teacher who ever lived. Can anyone tell us his name?

LISTENING TO A STORY. This is the month when boys and girls are going back to school. It's the time when you are making new friends. You come to love your teacher because she helps you find out so many interesting things.

Did you know that Jesus was also a teacher? He was often called the Great Teacher. He taught fathers and mothers. Sometimes he taught boys and girls, too.

Jesus was very busy when he lived here on earth. He had many things to do. He couldn't do them all alone, so he chose twelve men to be his helpers. Some of them were fishermen; one was a tax collector.

At first these men did not know just what it was that Jesus wanted them to do. They only knew that they loved him and were willing to do whatever he said. So Jesus had to teach them.

He did not teach in a school like the one to which you go. Sometimes he taught in church. But very often he taught out-of-doors. Sometimes he took

his helpers out to a beautiful hillside. Sometimes he sat in a boat, while his friends sat on the lakeshore. Jesus wanted to teach them where it was quiet, and where they would not be disturbed.

Jesus had much to teach his helpers. He taught them first how to be happy together. He told them about God the Father who loved them. "Do to others the way you would like them to do to you," Jesus said. "Love one another. That is the way to be happy. Love your enemies, and do good to those who hate you. This is a hard thing to do, but it is right. When you see wrong in others, remember that you are probably just as wrong in some other way. Try to look at your own faults first. Then you will not be so apt to see them in someone else. When someone else does wrong to you, be quick to forgive him. Do not stay angry with him. If you do all these things, God will be pleased. You will not only make others happy, but you will be happier yourselves. You will be better able to carry out my work."

Jesus liked to be with the children, too. Sometimes he told them stories as your teacher tells stories to you. Sometimes the boys and girls and the men and women asked Jesus questions. Jesus answered them. He was so glad to help. He was a good teacher. One day a man said to Jesus, "Thou art a teacher come from God."

—From *Story World*

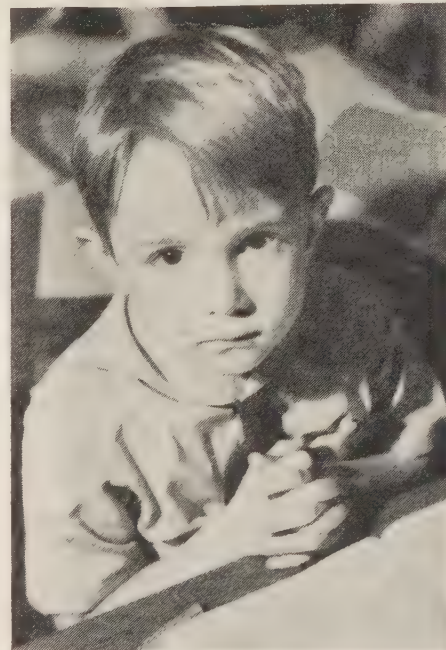
ENJOYING PICTURES. Have available several good pictures of Jesus, the Great Teacher: "Christ and the Fishermen," Zimmerman; "The Sermon on the Mount," Copping; "Christ Teaching from a Boat," and "Jesus and the Rich Young Man," Hofmann; "The Bethany Home," Siemiradski.

SONG. "Jesus, Our Teacher and Master."

PRAYER. Thank God for sending Jesus to be the Great Teacher of grown-ups and children, too. Ask his help in learning to follow his teaching that all may live as God's children at home, in school, and in church.

2. We Remember That God Is Near at School

PREPARATION FOR WORSHIP. Let the children look at and discuss pictures of children working together in school, doing their best, helping the teacher.



Keystone View Co.

HIS FIRST DAY IN SCHOOL

Make a scrapbook or mount the pictures on a poster entitled, "Ways of Pleasing God in School." Help the children to see that they can help their teachers and schoolmates by being kind, helpful and thoughtful.

SONG. "School Days."

RECALLING BIBLE VERSES. Help the children to recall verses they have learned that tell how God's children will act in school. (Heb. 13:2; Matt. 7:12; Prov. 17:17; Eph. 4:32; Matt. 5:9.) Recall Luke 2:52, which reveals that Jesus himself learned and grew in wisdom and favor with God and men.

LEADER. God is our Unseen Friend and Companion wherever we are. He is near even when we are in school. He wants to help us always to do what will please him.

PRAYER repeated by the children after the leader.

I ask thy help as school begins,
To learn my lessons well.
Be with me when I read or write,
And when I sing or spell.

May I work well and cheerfully
Until my work is through,
And may I feel that thou art near
To help in all I do.

—J. LILLIAN VENDEVERE

SONG RESPONSE. "Home and School and Play."

3. We Are Thankful for Our Church School

CONVERSATION about the happy experiences the children had during the summer. Some children may wish to tell about other church schools they visited. Mention how glad we are to be

home and to come to our own church school.

SINGING SONGS. Let the children choose two or three favorite songs.

SCRIPTURE. There is a verse in the Bible which reminds us that people have always been glad to come to the church, because it is God's house. Read Psalm 122: 1.

LEADER. We have had many happy times in our department this year. Next Sunday our third-year children Miss _____'s class, will be promoted into the Junior Department. We shall miss them from our group, but we are glad to know that as juniors they will learn even more about Jesus and the way to live as God's children.

SHARING EXPERIENCES. Suggest that some of the third-year children may like to share verses, stories, or other things they have liked best in their Primary Department.

LEADER. In our prayer today shall we ask God to take care of our friends as they are promoted and to help us all to remember to love him and to obey him?

PRAYER.

SONG. "We Love Our Church." "In the Father's House."

4. We Worship with Grown-up Friends

PREPARATION FOR WORSHIP. This will probably be Promotion Day. It is likely that the Primary Department will be asked to join the rest of the school for the program. Earlier this month the children will have planned the kind of contribution they wish to make. If possible, explain other parts in the program to prepare the children to participate intelligently. Speak of the happiness they will bring to their parents and friends as they share the songs, verses, and pictures they have enjoyed most during this past year. Help them to feel the joy of being able to worship God in a large group with adults and with other boys and girls. Have the plan for the program so well in mind that the children feel no sense of uncertainty.

¹ *Worship and Conduct Songs for Beginners and Primaries.*

² *Primary Music and Worship.*

³ *Song Friends.*

A CHILD'S PRAYER

Words and Music by Arthur Foye (age 9)

Slowly, with reverence *rit.*

Dear God, Thank you for the day, and for the night, A-men, A-men, A - men.

A Gift for the Department

By WINIFRED GRAFTON

WE were almost stunned by the joyful and unexpected news that there was twenty-five dollars available for the use of the Primary Department. Twenty-five dollars! And we had been worrying about the condition of the wallpaper in the old residence in which we met! With twenty-five dollars we could repaper and perhaps get those draperies which the windows so badly needed. We might even get new shades.

Then we all fell silent. We were too deeply conscious of our need of something quite different to let the thought of new paper carry the day.

"This paper isn't so very bad, after all," suggested Miss Alma, looking around.

"If it were cleaned," said Mrs. Gunther, "it would only need smoothing down and patching in a few places."

"It's just exactly the sort of paper we'd replace with," mused Miss Black. "Sort of oatmeal and a neutral shade. We couldn't have anything better to set off our pictures."

"When it comes down to it," Mrs. Morris smiled rather wryly, "we really would rather have some of the materials we need to provoke thought, than just a more perfect environment."

We began to make suggestions.

"I'd like a few good prints for the worship center. We have only three that are really beautiful, and there are other special occasions for which new pictures would be very meaningful." Mrs. Morris was the superintendent, and the lack of suitable pictures worried her.

"And I do wish we had more adequate material for the browsing table. There are quite a few children who come early and they could be looking at and learning from pictures and story-books," said Miss Alma.

"I need a children's Bible for my class," said Miss Black. "The boys are keen about reading, and they would pore over such a book if we had one."

"I wish I could have that torn oil-cloth taken off my tables and have them painted cream color instead," said Mrs. Gunther. "It's just a little thing, but those rips keep the children busy with their fingers when they might be doing something worth while."

"You all need new quarterlies. The ones we have have been used for years," said Mrs. Morris. "And there are complete sets of the pictures missing from the teaching sets."

"We don't have the story-paper for the children, and even if we could have only a few copies for them to read when they come early it would be worth while," said Miss Black.

So it went on, and a list was made up. No special picture was asked for the worship center, but the request was recorded that part of the twenty-five dollars be set aside to be used for pictures as they were found. Pictures are often on sale, and it would be better to study the matter for a few months before deciding on them. Along with the children's Bible, there were a couple of special books for the teachers. One copy of BAPTIST LEADER and one book on primary worship sources were requested.

Then a queer thing happened. The members of the committee that had offered the twenty-five dollars began dropping around on Sunday morning. Was it to assure themselves that the paper and paint and draperies they were sure we were going to ask for were really needed?

We smiled to ourselves as we pointed out our needs along that line. But we kept to ourselves what we really wanted until we were sure.

The evening came when all the departments to which allowances were to be made gathered together at the educational council meeting and presented their wishes.

So! There was deep interest in the request of the Primary Department. We were quite firm. Yes, of course, new paper would be nice. Yes, of course, draperies would make the room more attractive. But as between a new shade for the window by which those third-year boys sat, and a suitable Bible for their use there wasn't any question of choice! And between draperies for the worship-room and a lovely worshipful picture on which to center our thoughts in worship,—well, we hardly felt there was a choice there.

What was the use of new paper, if we had no pictures to use? How could
(Please turn to page 31)

Junior Worship Services

SEPTEMBER—Our American Institutions

By ESMAH ALICE ORCUTT

THIS month as we plan our worship services, let us think together of the contributions that "Our Institutions" make to "Our America." This will be an added emphasis to the general theme that has been considered for the past two months.

Suggestions to the Junior Worship Committee

1. Meet together the last week in August to plan your worship services. When school opens you will be busy.

2. Check over the names of the Junior Department members and try to select for this month juniors who have not been used in your worship services the past two months.

3. Plan your worship center for each week. The suggestions below are given to help you plan. Use your own ideas.

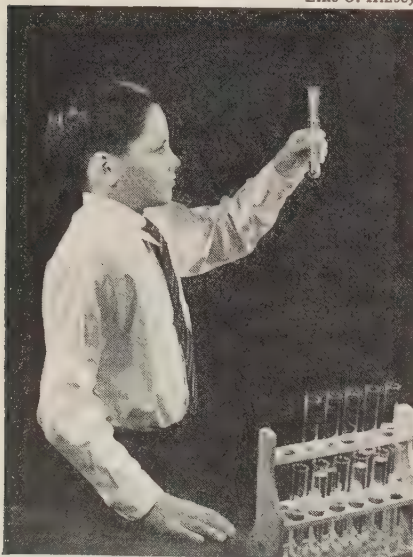
First Week. "Our Schools." You might use a picture of your own school or a picture from a magazine cover showing boys and girls going to school. New textbooks could be displayed. A picture of a great educator, if available, could be used.

Second Week. "Our Homes." A picture of a family group would be fine. *The Secret Place* should be displayed.

Third Week. "Our Social Institutions." A poster showing a few of the social institutions might be arranged. Some of the community chest, welfare, or Red Cross posters might be used.

Fourth Week. "Our Churches." Arrange the worship center as suggested in the worship service.

Ellis O. Hinsey



Unless otherwise indicated, the hymns are from *Hymns for Junior Worship*.

First Week—"Our Schools"

PRELUDE. "Holy, Holy, Holy."

CALL TO WORSHIP. "The Lord Is in His Holy Temple." Junior Choir.

LEADER. September has come and we are happy to return to school. In our worship service this morning let us think of what schools mean to our communities in "Our America." Schools give us an opportunity to learn the truth that will set men free. Schools also give us training to help us to become workmen that need not to be ashamed.

SCRIPTURE.

First Reader. Ye shall know the truth, and the truth shall make you free. John 8: 32.

Second Reader. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. 2: 15.

PRAYER HYMN. "Show Me What I Ought To Do."

TALKS OR CONVERSATION. (Select from following topics.)

1. Interesting facts about our school system. (Such as number of pupils enrolled, type of buildings and equipment, cost per pupil. Such facts could be obtained from the school office.)

2. Value of schools to a community from the viewpoint of a parent, businessman, minister, or teacher. Invite these people to speak to the group, or better still, assign juniors to interview them and report to the group.

3. How schools can help us in our church school work.

4. How Jesus would act if he went to school with us.

POEM. Read hymn, "Help Us Love Our City."

OFFERING. Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over.

OFFERTORY. Have pianist play "Help Us Love Our City."

PRAYER. Express happiness for the opportunity to go to school. Ask for help to become a good workman in school.

Second Week—"Our Homes"

PRELUDE. "Home, Sweet Home."

CALL TO WORSHIP.

LEADER. For the Christian homes in "Our America."

Group. We thank thee, O God.

LEADER. That love and kindness may dwell in each of our homes,

Group. We pray thee, O God.

GROUP RESPONSE. "For the Beauty of the Earth." (Stanza 2.)

HYMN. "I Would Be True."

LEADER. Every Christian home needs to have a time when the family can worship together. *The Secret Place* is used by many families in our church. Let us visit the Brown family.

DRAMATIZATION. Have a family group seated at the breakfast table. Use an appropriate selection from *The Secret Place* and let each member of the family have a part in the worship.

SOLO OR JUNIOR CHOIR. "Help Us Love Our City."

OFFERING. As we are grateful for our homes so let us share our gratitude with others.

OFFERTORY. "Home, Sweet Home."

Third Week—"Our Social Institutions"

PRELUDE. "Where Cross the Crowded Ways of Life."

CALL TO WORSHIP.

Leader.

Seek ye the Lord while he may be found
Call ye upon him while he is near.

—Isa. 55: 6

Junior Choir. "Seek Ye the Lord."

LEADER. And Jesus said, "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me." Because people heeded these words of Jesus we have hospitals, homes for the aged, homes for children, and many social agencies and institutions to care for those who are in need in "Our America."

TALKS OR REPORTS. (Select from suggestions.)

1. Report of a visit taken by some of the juniors to a near-by social institution.

2. Invite a representative from one of your social agencies or institutions to talk to the juniors.

3. Talk or discussion on "How Our City Helps Those in Need."

LEADER. We have social institutions because we want to be good neighbors. Jesus once told a story about a man who was a good neighbor.

SCRIPTURE. Luke 10: 30-37 (Give as a reading).

OFFERING. "He that hath pity upon the poor lendeth unto the Lord."

PRAYER HYMNS. "O Master of the Loving Heart" and "Help Us Love Our City."

PRAYER RESPONSE. "Hear Our Prayer, O Lord." Junior Choir or piano.

Fourth Week—"Our Churches"

PRELUDE. "Our Spirits Home." (Finlandia, *Hymns for Creative Living*.)

CALL TO WORSHIP.

Leader. I was glad when they said unto me, Let us go into the house of the Lord.—Ps. 122: 1.

Group. The Lord is in his holy temple; Let all the earth keep silence before him.—Hab. 2: 20.

LEADER. In "Our America" we worship in freedom and in peace. In city, town, and country, "Our Churches" are found. Let us think today in our worship period of some of the symbols of Christianity as they are expressed in the life and work of "Our Churches."

FIRST SPEAKER. The Symbol of Light! (Places a candle on the worship center and then lights it.) Jesus said, "I am the light of the world," and again, "Ye are the light of the world."

HYMN. "Fairest Lord Jesus" (Stanza 1).

SECOND SPEAKER. The Symbol of Knowledge! (Places an open Bible on the worship center.) "Thy word is a lamp unto my feet and a light unto my path."

HYMN. "The Word of God" (Stanza 1).

THIRD SPEAKER. The Symbol of Service! (Places a globe on the worship center.) "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

HYMN. "We've a Story To Tell to the Nations" (Stanza 1).

FOURTH SPEAKER. The Symbol of Sacrifice! (Places a cross on the worship center.) Jesus said, "I am the good shepherd: the good shepherd giveth his life for the sheep."

HYMN. "In the Cross of Christ I Glory" (Stanza 1).

FIFTH SPEAKER. The Symbol of Self! (Places a dollar bill on the cross.)

"I gave, I gave, my life for thee
What hast thou given for me?"

HYMN. "Consecration" ("Take My Life and Let It Be").

PRAYER BY LEADER. Sum up the thoughts of the past three months, expressing gratitude for our America and asking that each one may help to make it a country of friendliness and brotherhood for all its people.

HYMN AND OFFERING. "America the Beautiful."

(Leaders who wish a more simple service on the theme of "Our Church" will find appropriate stories, poems, and Bible materials in Keystone Course VI, Part 3, Unit III, "Our Church.")

Making the Junior Room ATTRACTIVE

By Elizabeth Williams Sudlow

A SPEAKER at a Sunday school convention said, "Attract the eye and you will attract the child." Since hearing that statement I have observed groups of children in different parts of the country and studied their reaction to the room in which they meet. Unlovely surroundings always have created an atmosphere of disorder, of noise, and of lack of attention. On the other hand, where the room itself was cheerful, tidy, and attractive, the boys and girls were for the most part, attentive, eager to participate in the service and reverent in their attitude.

Workers in schools both large and small have done much to overcome the physical handicap of a dreary room. Bright and light paints have been used freely; beautiful posters detract from dark walls; light, airy curtains hang at windows; flowers are used on tables and wherever else they may be placed; a simple but effective worship center has been arranged; attractive covers have been placed on tables and pianos; sometimes slip covers of muslin or cretonne cover the chair backs; occasionally the floor is covered in all or in part with a pretty rug of linoleum or wool.

Children are impressed far more by what they see than by what they hear. Therefore it is a part of the sacred duty of every junior worker to see to it that the place in which the children meet on Sunday morning is as attractive as it can possibly be made. Boys and girls are building lasting impressions of God's house from their church school room. Let us therefore make it as lovely and as pleasing to the eye as we can.

The Last Few Minutes

(Concluded from page 26)

control may be developed in the process if teacher and helpers are wise and sensitive to what is happening.

Then come the papers, *Beginner Lesson Stories*, either given out singly or placed in the children's book covers which were left at the secretary's desk as the children came in. The story paper, *Story World*, also should be distributed. Giving the child his paper should never be merely a mechanical process. There should be some comment for each child, either about the picture or the story or a song which is in the paper. The teacher or a helper



Harold M. Lambert

should be seated as she gives the children their papers and talks about them. If a few minutes remain, she may sing the song that is on the paper or if they know it, have them sing it with her. The Bible verse may be read and talked about. Usually some child will say, "Read me the story," or the teacher may suggest it. Of course, it is the story they have just heard, but that makes it all the more enjoyable. It requires at least two hearings for some children to be able to make a story their own.

Careful planning and guidance by quiet, unhurried leaders may make the last few minutes of the session a time of fellowship, learning, and growth in Christian personality, even for children four and five years old.

A Gift for the Department

(Concluded from page 29)

new paint help us when we needed the refurbishing of our minds through reading articles on the religious education of primary children in such magazines as BAPTIST LEADER?

At last our request was accepted and filed. There was a twinkle in the superintendent's eye as he remarked. "Most of the parents of those children are in the Booster's Class. They are always looking for something to do. I'd not be a bit surprised if they would undertake the paper, and the paint, and the draperies, and the shades for a group of teachers who know how to choose which sort of gift is of most importance to their children."

We were delighted, of course. But somehow our greatest delight was in looking forward to those books and pictures, and teaching materials, and bits of guidance that would help us to do a better piece of work.

Workers of the World

By ELIZABETH F. TIBBALS

INTRODUCTION

Why This Unit Was Chosen

Every day of their lives boys and girls come into direct contact with many workers. In their homes, schools, and communities they meet people who are doing necessary work. Through the food they eat and the articles they use they are linked with almost countless workers of the world who contribute to their everyday life and comfort.

Often juniors have first-hand knowledge of poor working conditions, unfair discrimination between classes and races, and organized "labor troubles." Such experiences help to build up in their minds a faulty scale of values in which some vocations are considered undesirable and of less value and importance than are others.

Junior boys and girls, through their social studies in school and through movies of various industries, are becoming interested in different kinds of work. They are enthusiastic about visiting farms, offices, and any places of business within reach. They take part in group work and have their own tasks to perform at home, but sometimes fail to think of themselves as workers, or of what they do as at all related to the tasks of other workers of the world.

It is for these reasons that this unit of work has been planned. It is designed to help juniors to achieve an adequate and wholesome attitude toward workers and their work. It is intended to help juniors to discover especially the ways in which Christians serve in the world's work and to realize that each of us has a contribution to make.

What Gains To Expect

As a result of this unit of work your juniors should evidence:

1. A more wholehearted respect for workers who do their work well.
2. Honest respect for work as a part of community life.
3. Appreciation of Jesus as a worker who chose workers for his best friends.
4. An increased sense of responsibility for their own work and recognition of the contribution which that work makes to our life together.
5. Appreciation of the need for Christian principles operating in every type of work.

Suggested Activities

The activities that would be worth while for your group to follow through

in connection with this unit will depend on your local situation and the resources you have available. The possibilities are many and varied. Those few suggested here seem the most widely usable.

1. *Making a wall border* showing workers of the world. If the room is small, this might be planned to extend all around it. One side might illustrate Jesus, the Worker; a second could show everyday workers; a third workers we seldom see; and a fourth work juniors can do. Pictures may be cut out and mounted on the border or juniors may draw them themselves. The group, if composed of at least twelve juniors, might be divided into four committees, one to work on each section.

2. *Making a newspaper* about your community, featuring stories about different kinds of workers written by the juniors. Plenty of pictures should be included to illustrate the articles, which may be written by individual juniors.

3. *A series of posters* showing workers with the results of their labors, planned to inspire appreciation for what they do.

4. *Reports on interviews* with workers such as the mail carrier, doctor, teacher, grocery man, factory worker. These could be oral or become a part of the contents of the newspaper.

Do not try to do too many things. Guide the juniors in making a choice. Not more than two of the activities that run throughout the unit should be undertaken and if your group is small, one is probably all you can do thoroughly.

In addition to these activities for the entire unit, picture study, hymn appreciation, story-telling, study, and reporting will find a place in the session plans. Making a poster or series of posters to illustrate a hymn will be particularly effective with this unit since the words of several of the hymns suggested are full of suggestion for illustration. These pictures may be mounted on construction paper or a light-weight cardboard and should be large enough to be seen by the group as the hymn is sung.

You will need to plan carefully for the visits to workers suggested in the plans for Session 2. Talk with the people in advance and be sure that they know the purpose of the visit and are willing to help.

Session 1. September 7

JESUS, THE WORKER

In preparing for this session you will want to read carefully all the material

given in *Juniors* for August 31, so that you will know with what the junior leader may need help. Be sure that the junior leader understands how the session should progress and makes definite arrangements ahead of time for other juniors to take part.

The hymns suggested are from *Hymns for Junior Worship* and *Junior Hymns and Songs*. If necessary you can substitute other hymns about Jesus.

You will need to help the junior leader to present the activities that are of practical use for your group. Then the juniors can choose the one or two they would like to follow through the entire unit.

The discussion in this first session should center around the thought that Jesus worked hard and his work was not all of one kind. He worked with his hands as a carpenter. He taught his disciples about God and the way they should live together. He healed the sick, comforted the sad, and was friendly to the lonely. And he asked his disciples to carry on his work after he had left them. The ongoing quality of Jesus' work is thrilling to juniors when they really catch a vision of it.

Session Outline

QUIET MUSIC.

CALL TO WORSHIP.

HYMN. "Building."

SCRIPTURE. John 5: 17; Mark 10: 43b-45; 1: 16-17; 2: 14; Matt. 21: 28-31a.

HYMN. "At Work Beside His Father's Bench."

POEM. "A Carpenter's Hands."

PRAYER. Junior leader.

RESPONSE. "Keep Me, Lord" or "Hear Our Prayer."

REPORTS. By four juniors.

DISCUSSION. Led by adult counselor.

HYMN. "O Master Workman of the Race."

WORK PERIOD.

CLOSING PRAYER. Adult counselor.

Session 2. September 14

EVERYDAY WORKERS WHO HELP US

This week the purpose of the session will be to help the juniors to recognize and appreciate the many workers who contribute to their comfort and happiness. Every effort should be made not only to recognize their dependence upon these workers but to dignify all work well done and to overcome any prejudices regarding high class and low class work. Wherever possible the contribution of Christians in the world's work is to be emphasized.

You will be asked to lead the discussion and take charge of the work period. It would be worth while to have the two simultaneously today, for the discussion

Baptist Leader

THE JUNIOR SOCIETY

of work is likely to be more free while the group is itself working. Turn the thought to what makes good work and encourage the juniors to hold to a high standard in what they are doing. Parts of the wall border or newspaper may be discussed quite objectively, with the result that the poorest pieces of work may be discarded or done over.

Help the junior leader to plan the program so that it will move smoothly. Make sure that he knows where to get all necessary materials for the meeting.

Decide whether there are workers at hand whom your group, or a committee representing them, can visit profitably. A trip to a farm outside the community would be interesting. A call on the local cobbler may be rewarding, or a special visit to the library when the librarian can take time to show the filing system and the process of repairing and taking care of books. Think over the possibilities and do some preliminary calling and arranging with the workers yourself before you discuss making the visit with the juniors. When the group plans the visit, it will be well to keep the purpose clearly in mind and to list a few questions to ask the worker or workers visited.

Session Outline

QUIET MUSIC.

SCRIPTURE VERSES.

HYMNS. "All the World's Working."

PRAYER.

OFFERING.

SCRIPTURE.

HYMN. "O Master Workman of the Race."

REPORTS.

1. Workers at Home.
2. Workers We Meet Often.
3. How Some Workers Helped the Children.
4. Remembering the Workers.

DISCUSSION AND WORK ON PROJECT.

HYMN. "The Workers."

PRAYER. "Prayer for Workers."

Session 3. September 21

WORKERS WE SELDOM SEE

Through this session the juniors should develop further appreciation for the workers of the world, especially those whom we seldom see or with whom we have little direct contact. The results of the discussion last week about everyday workers will be linked up with the theme for this session, if the juniors visited any workers during the week and are to report on their visits in this meeting.

The junior leader will probably ask you to lead the discussion following these reports. This should be kept simple and should seek to emphasize three things: (1) that every one of these

workers makes a valuable contribution to our life and comfort; (2) that the careful, thorough way in which he does his job is extremely important; and (3) that every piece of work that needs doing is worth doing well and is to be respected. The interdependence of workers may also be discussed in this connection. If your group seems particularly to need such a discussion, you might plan together some rules for good working based on their observations during these visits. Such things as the following should be noted:

A good worker begins promptly.

A good worker is careful.

A good worker plans carefully.

A good worker is thorough.

Session Outline

QUIET MUSIC.

PRAYER.

HYMN. "The Workers." (First stanza.)

SCRIPTURE. Colossians 3: 23.

OFFERING.

Dedication Hymn. "Our Gifts We Share" or "We Give Thee But Thine Own."

REPORTS OF VISITS TO WORKERS.

DISCUSSION. Led by adult counselor.

HYMN. "The Workers" (second and third stanzas).

DRAMATIZATION. "What the 'Seekers' Learned."

HYMN. "The Workers" (fourth stanza).

WORK PERIOD.

CLOSING PRAYER. "Prayer for Workers" (See *Juniors* for September 7).

Session 4. September 28

WORK WE CAN HELP TO DO

A great deal of responsibility for the worth-while conclusion of this unit lies with you. Through the discussion which you will lead, it will be your task to see that the juniors come to some definite realization of the importance of all useful work, and the need for doing well every piece of work that comes to them at home and at school. They should realize that they have a part to play in the work of the world and should feel a desire to do all they can to lighten the burdens of workers who do not have a fair chance.

You may suggest, if it seems wise, that the juniors choose some special work such as China Relief or the migrant work and send a gift from their offerings to help with the project. Such gifts should be sent through your own church so that they may be credited to your benevolence giving. By speaking of the attitudes of these groups and individual leaders toward unfairness as being like the attitude of Jesus, it will be possible to emphasize the part Christians play

in the work of the world. Make sure that the juniors realize that many Christian people serve by doing the best possible job as bakers, miners, builders, cooks, and in many other positions while others give their whole lives to preaching or teaching. Both kinds of Christian work are greatly needed.

If your group will have time to make up their own litany, you should be prepared to help them to do it rather quickly. Help your junior leader to decide whether to use the litany printed or to have the group make its own. By referring to the wall border or newspaper ask the juniors to suggest the workers for whom they would like to give thanks or to pray. Write the names with plenty of space between. Decide on a response to be used, such as, "We Thank thee, God," or "For all of these, we pray, our Father." Then help the juniors to word the meditation with the responses.

Be sure that the projects are completed at this meeting and some plan is made for using them. The wall border might be left as a decoration for the room; the newspaper might be presented to the Primary Department in Sunday school, or used as part of a demonstration for the next time parents are invited to come to a meeting.

Session Outline

REPORTS.

DISCUSSION.

MAKING A LITANY.

WORSHIP.

QUIET MUSIC.

SCRIPTURE VERSES.

HYMN. "O Master Workman of the Race."

OFFERING SERVICE.

THE LITANY.

HYMN. "The Workers."

CLOSING PRAYER. Adult counselor.

TO THE LEADER

We wish that we might hear from you more often, you leader of a Junior Society. What kind of group do you have? What are the ages of your boys and girls? What are your special problems? Which units have proved most successful with your group? Which most difficult?

Do you like the plan of having the juniors' materials in their story paper and your own guidance in BAPTIST LEADER? Are your juniors able to carry out successfully their part in the program?

The better we know your group, the better we should be able to serve it. Address any suggestions to the Editor of Children's Publications of The American Baptist Publication Society.

Junior Society Units

Plans for 1941-1942

THE units and topics described briefly below outline the curriculum planned for the coming year for Junior Society groups in our churches. Other junior groups meeting in week-day and vacation schools, expanded sessions and mission study classes are reporting that they find many of these units of great value in their program.

The material for the juniors themselves to use is published each week in the story paper *Juniors*. The adult counselor's guidance appears in BAPTIST LEADER.

I. What Is Beautiful?

This unit should help the juniors to discover beauty in various forms as it reveals the mind and heart of God.

1. Beauty To See
2. Beauty To Hear
3. Beauty To Make
4. Beauty To Share

II. Who Is My Neighbor? (Home Mission)

This unit should help the juniors to realize that the people called refugees are the innocent victims of war and violence, and that we who are followers of Jesus must reach out helping hands to them for God expects us to love and understand, and try to help all the peoples of the world.

1. When People Are Unfriendly
2. Seeking for New Homes
3. New Friends in America
4. The Church, a Good Neighbor
5. Our Ways of Being Neighborly

III. Our Christmas, a Gift from Many Lands

This unit is planned to enrich the juniors' appreciation and enjoyment of Christmas. The major emphasis will be upon a study of our Christmas customs, leading to the discovery that most of these have been gathered by us from other lands where people find joy, as we do, in celebrating Jesus' birth.

1. Telling the Christmas Story
2. All the World Sings at Christmas
3. Borrowed Ways of Keeping Christmas
4. Starlight and Candlelight

IV. Friendly Neighbors (Foreign Mission)

A unit planned to help juniors to think about the relationship between the Americas, our likenesses and differences, our dependence upon each other, and

the part the church is playing in building Christian Americas.

1. Looking at the Americas
2. We Share with Each Other
3. Seeking Ways of Permanent Peace
4. We Can Help Too

V. Jesus Teaches How To Live

This unit deals with some of Jesus' teachings and their fitness for life today. It is based upon teachings found in the Sermon on the Mount, reinforced by illustrations of the practice of those teachings taken from Jesus' life and from the lives of some of his present-day followers.

1. "Blessed Are the Peacemakers"
2. "Judge Not"
3. "As We Forgive"
4. "Seek Ye First"

VI. What It Means To Be a Christian

This unit should supplement, but not duplicate, the pastor's class for church members. It should deal with problems of everyday living of juniors, and should help boys and girls to understand the meaning of "Christian" as they recall their study of Jesus' teachings, and learn of early and present-day followers of Jesus.

1. A Christian Is Honest
2. A Christian Is Dependable
3. A Christian Is a Peacemaker
4. A Christian Thinks of Others
5. A Christian Is Loyal to His Church

VII. Let All Things Praise the Lord

An appreciation unit planned to help boys and girls to discover in music, hymns, and litanies ways of expressing praise and gratitude to God.

1. Easter Songs of Joy
2. The First Hymns
3. The Christian Church a Singing Church
4. Praise Ye the Lord

VIII. We Meet an Enemy

A study of the proper use of alcohol and of recent scientific discoveries regarding alcohol; an investigation into why it is used improperly, and the results of the wrong use; how juniors should act when opinions differ regarding its use.

1. Alcohol—Friend and Enemy
2. Why People Drink
3. "The Best That I Can Be"
4. Thou Shalt Love Thy Neighbor
5. "Dare To Be Brave"

IX. Finding and Keeping Friends

A unit based on the junior's desire for friends and dealing with his experiences in finding friends and learning to be a good friend. This unit is located appropriately at the beginning of the vacation season.

1. Friendliness Is Part of God's Plan
2. Choosing Friends
3. Friends Work and Play Together
4. Friends Help Each Other

X. Time To Read

A summer unit designed to lead the juniors to a deeper appreciation of reading, through the discovery of the thought, and labor, and skill which go into the making of books, and the introduction to new book friends; to guide them in the wise selection or choice of books to read, and to suggest a collection of books which make enjoyable summer reading. Coming in the summertime this unit offers guidance for the wise use of leisure time.

1. The Makers of Books—The Magic of Books
2. We Learn More about Our World
3. We Travel in Far Places
4. We Share Our Books with Others

XI. Palestine of Long Ago and Now

Five sessions of imaginary travel in Palestine, discovering certain familiar Old and New Testament scenes, recalling the events in Jesus' life which took place at certain cities, and noting the similarities or changes which are present today. This unit will help to increase the juniors' sense of reality regarding Palestine.

1. In and around Jerusalem
2. In the Land of Samaria
3. A Day in Jesus' Village
4. On the Shores of Galilee
5. Sailing Home from Haifa

XII. How To Use the Bible

The place of the Bible in life today will be approached from two points: The fact that the Bible is so widely read and used, and is desired and beloved by such hosts of people; the value of the Bible in the personal experience of the juniors themselves. Since skill in the use of the Bible is the major concern of other junior courses, it will have only minor consideration in this unit.

1. A Wonderful Book
2. The Bible for Everybody
3. How the Bible Helps Me
4. Making Plans To Use the Bible

Young People's Leader

Can YOUNG PEOPLE Run Their Own PROGRAM?

By FRANK D. GETTY

THE high school Sophomore's voice held conviction when he said, "Why can't we have our own organization here in the church? We can do lots of things that the church does not know we can do. In high school they put us on committees and give us a chance to work. Why can't we be treated the same way in our own church?"

This short, impassioned speech summed up the feelings, not only of the other young people who had gathered to talk about their program in this particular church, but those of countless young people in Protestant churches throughout the United States.

The majority of young people come up out of the Children's Division of the church school with a desire to become active in what they consider to be the larger program of the church. They have the expectation that as they move into the older departments of the church school they will acquire additional knowledge of Christianity and that they will be regarded as important units in the life and the work of the church. During their years in the Intermediate Department, some of these pupils become sadly disillusioned because no opportunity is given them for participating in department activities. Even the normal handwork and incidental service of the Junior Department are discontinued. The teachers and the superintendent do everything. By the time these boys and girls are prepared to graduate into the Senior Department they also are ready to leave the church school.

The following quotation was found recently in a New York state publication:

LOST! A BOY!!

"A boy has disappeared. He has not been lost in the woods or on the mountain. Had that been the case, his name



Cy La Tour & Son

would be in the headlines of the daily papers. State Troopers, forest rangers, and hundreds of volunteer searchers would be hunting for him.

"The disappearance of the boy hardly had been noticed. A few persons casually remarked that they had not seen him for several weeks, but no one took the trouble to find out what had become

of him, and no one had started to look for him.

"For this boy who is lost has wandered away from the church. He is one of thousands of high school boys who slipped out the back door of the Sunday school without entering the front door of the church. He disappeared while the Official Board was discussing the

revision of the church roll, the trustees were talking about getting more contributors, and the women were soliciting food for a church dinner.

"How can the church keep the boy from being lost? By remembering what kept the youthful Jesus in the Temple even after his parents had left it—a group of people taking an active interest in the problems presented by his awakening manhood, discussing with him the meaning of life, answering his questions without evasion, and providing him with spiritual comradeship.

"The boy will less often drift away from the church when its leaders make an earnest and intelligent effort to meet him on the level of his own interests and needs."

The meeting in which the Sophomore requested a "place" for the young people was held as a second step in an effort to develop a youth program and organization in an average church. The first meeting had been a buffet supper served on a Sunday evening in late spring. The supper itself could not be called an elaborate affair. A woman in the church who was concerned about the young people's program had the co-operation of her husband and two young people. A long table was set up on which were placed platters of cold cuts, high piles of sliced bread, plates of butter, a large bowl of fruit punch, with an ample number of paper cups, and some cakes that the women of the church had provided. Each person present dropped ten cents in a box on the end of the table and then went along and "picked up" his supper. Sixty people attended. Following the dinner the young people and a few carefully selected adults talked about how an adequate young people's program might be started in that church.

This whole business began when a few adults were concerned enough to act. The young people wanted an organization and a program in their church, but without the help of adults they could do nothing. Some of the older members of the church felt critical because not enough was being done for young people. When one woman and her husband actually got busy, then something happened. In any church a young people's program can be developed if a few adults are willing to give of their time, their thought and their energy, believing implicitly that young people are responsive to religion and are ready to work in the church if given an opportunity to do so.

One of the first questions asked was, "What can be done?" For a while all that the young people wanted to do was to have parties and to participate in a recreational program. Then they thought that perhaps they should have

some worship programs. A little later they began to suggest that perhaps they should study the Bible and also study certain subjects that would help them to understand the Christian religion and the function of the church. Finally, someone suggested that perhaps they should plan to do things for other people. The young people themselves actually suggested a full and comprehensive church program, but they did not list the activities as they would have been listed by the adult members of the church. All of the suggestions were put together and the young people themselves decided that unless they gave attention to all the items, they would not have a complete church program.

With the help of the church secretary a list was made of all the available young people between the ages of 15 and 23. This list was divided into two parts. First, those who still went to high school; second, those who had been graduated from high school. Invitations were prepared and distributed by the young people and all whose names had been listed were asked to come to another meeting two weeks later. In this second meeting the high school Sophomore expressed himself fervently. After several similar expressions the high school students in one group, and the out-of-high-school people in another discussed what should be the purpose of the young people's program in their church. Then they talked about how this program could be carried on through activities which included recreation, worship, study, and service. Several times the adult counselors had to find ways to help the young people understand that all of their plans could not be carried out in the first few weeks.

NINETEEN PER CENT OF THE YOUTH OF AMERICA BETWEEN THE AGES OF SIXTEEN AND TWENTY-FOUR ARE IN SCHOOLS OR COLLEGES

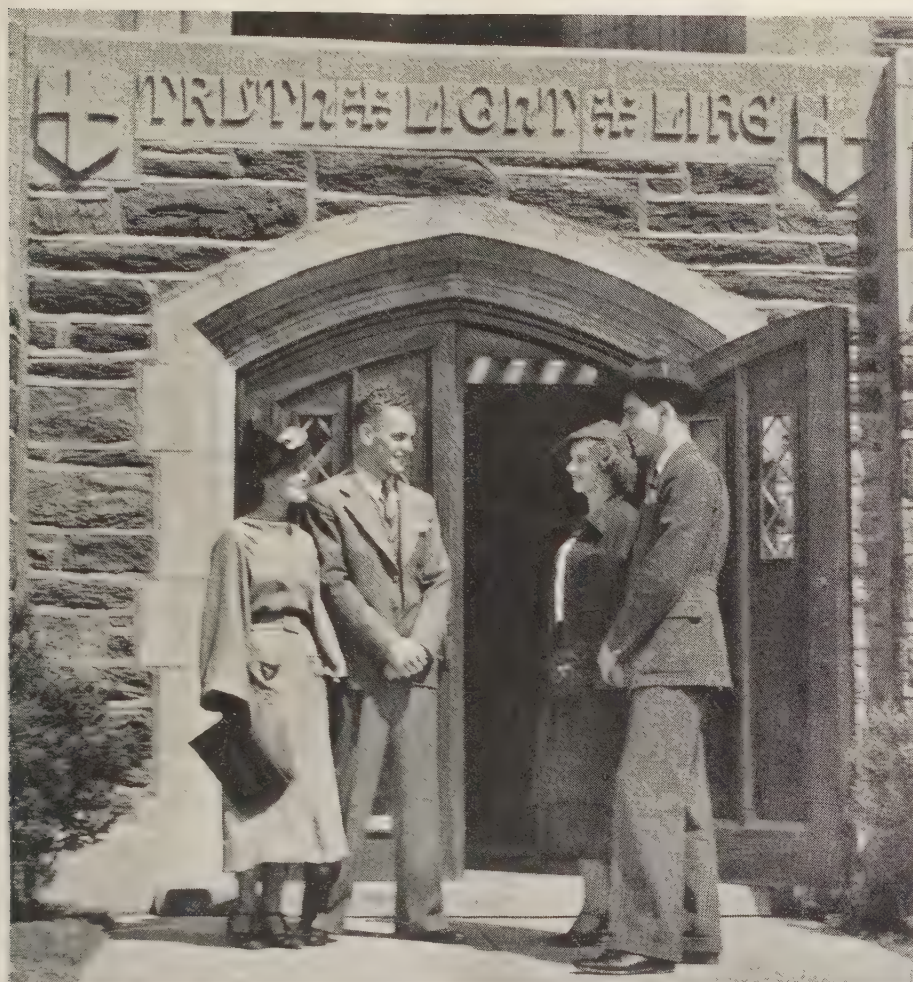
Camera Guild, Inc.



In the fall the young people held a dinner in which they did almost all the work including the planning of the menu, the decorating of the room, the serving of the dinner, the arranging and the carrying out of the program. Following this dinner, each of the groups began to hold meetings on Sunday evenings. They discovered that maintaining a young people's program in the church presented a variety of problems. For the solution of these problems they turned to those adults who had shown a sympathetic interest in them, and the co-operation which usually spells success was started.

While all this was going on the Official Board of the church was organizing a committee that would be responsible for the total educational program in that congregation. A subcommittee on Young People's Work was appointed. First it secured from the International Council of Religious Education a copy of the simplified standard for the church school. Additional copies of this standard were prepared and distributed to the teachers in the Sunday school, to the church officers and to the parents of all children and young people connected with the church. This gave uniformity to the purpose of the entire church program. By this time the young people themselves were suggesting a Young People's Cabinet composed of officers whom they would elect out of their own group and one or two adult advisers. Although in their first meetings several months previous, the initial request had been for a recreational program, the young people now decided that the problem of greatest importance came in choosing what lessons should be studied in the Sunday school and what topics should be discussed in the young people's society. Next in order they decided to give attention to improving the worship programs for young people, and then they asked the adults of the church to give consideration to the training of a more adequate leadership. When a group of young people can analyze their needs as critically as this, they deserve to be given responsibility in the church.

Note that in the experience of this church one person had an unquenchable concern. After the first approach to the young people with appropriate suggestions of what might be done, this leader had sufficient patience to wait until the idea had "caught fire" among them. Then in a spirit of service, rather than out of direction, this leader helped the young people move through to the accomplishment of their own organization, the establishment of their own program, the development of their own leadership, all of which resulted in a new sense of oneness in the church.



Harold M. Lambert

As we read it you will discover that it might have been written today, from our own community to any young Christian, for young people in Paul's day did not differ greatly from young people today. (Read 1 Tim. 4: 12-16.)

Let us think about one short sentence in this letter. Imagine that you are reading the letter as it came from Paul and as you roll up the scroll you suddenly come upon this admonition, "Let no man despise thy youth." To put it another way, "Let no man slight you because of your youth, but be an example to the believers."

Paul doubtless heard, as we hear today, a certain amount of criticism of young people. Timothy was directed to go out and to teach people older than himself and so Paul was warning him that his words and his manner must be such as to lead people to respect his youth rather than to criticize it. What causes young people to be criticized? What did Paul wish Timothy to avoid, that he might be proud, and make others proud, of his young manhood? Probably Paul advised against the same things that young people must avoid today if we want our older friends, our teachers, our neighbors, and our parents to respect us. In the first place, Paul was asking Timothy to take his advice, the advice of one older and wiser than he. Do you remember the amusing remark that Mark Twain once made about himself? When

Worship *for* YOUNG PEOPLE

By ERMA P. FERRARI

THESE worship services for young people grew out of the author's experience in trying to find appropriate material for her own work with young people in the church school. Simple programs that did not call for outside talent or advance preparation on the part of the group were desired. To meet such a need these services were prepared.

A worship service can be conducted successfully if a few fundamental requirements are met. First, the leader must have a sincere desire to worship God and to lead the group in such worship. The room should be quiet, and the pianist able and co-operative.

The leader should make the devotional talks his own. The first person has been used occasionally, and it is recommended that in such instances the leader likewise use the first person, or often attention is obtained more easily when the story told or theme developed is based upon personal experience or observation.

Other preludes may, of course, be chosen, but you will find those recom-

mended familiar and accessible. The hymns have been selected with great care. They include many of the old hymns of the church that are conducive to worship. An attempt has been made to keep the programs elastic, however, and other selections may be added. The entire service should center about the major theme.

Common Sense—The Leaven of Youth

PRELUDE. "Traumerai," by Schumann.

CALL TO WORSHIP BY THE LEADER. "It is a good thing to give thanks unto the Lord,

And to sing praises unto Thy name, O Most High;

To show forth thy lovingkindness in the morning,

And thy faithfulness every night."

WORSHIP HYMN. "When Morning Gilds the Skies."

We shall read for our Scripture lesson this morning part of a letter that Paul wrote to a young man, probably about A. D. 58, from the city of Macedonia.

Mark was fourteen years old he felt that his father knew very little, but when the boy became twenty-one he was amazed at the amount of knowledge and wisdom that his father had acquired in six years! The change, of course, did not take place in Mark Twain's father, but in Mark Twain himself. Twenty years from now do you not expect to know a great deal more than you do today? Only utterly stupid people cease to grow.

Your mother and father had about the same experiences in their youth that we have today. To be sure, their mode of living was different. They did not ride in airplanes, or listen to radio programs broadcast from another continent, or look at pictures that had been transmitted to them by television. However, they *did* have to get along with their fellows, they had to master Latin and French and algebra, they had to learn to be honest and clean in their behavior, they had to meet temptations to be dis-

loyal and undependable and careless. Sometimes parents look at the youth of today and see them unwilling or unable to live up to the ideals that they themselves attained and they are prompted to "despise" our youth, that is, to ignore their opinions.

I like to see young people about a church, as I like to see them in their homes and in school and in their social activities. I like to see boys who are thoughtful enough to be courteous and I like to see girls whose gaiety does not get the better of them. Do you see what Paul had in mind when he wrote this letter to Timothy? The sins that he was worried about often arise as the natural result of being young. Older people like very much to have young people about. They envy them, their physical strength, their mental alertness, their enthusiasms. Only when we become silly and thoughtless do they become tempted to slight our youth. Paul might have referred Timothy to that verse in the book of Ecclesiastics with which he, of course, was familiar, "Rejoice, O young man, in thy youth." Rejoice in it, and be such an example of Christian youth that others will rejoice in it too.

PRAYER. Dear heavenly Father: We thank thee for our youth, for health and strength and light-hearted courage that rightly belong to youth. Restrain us when we need restraint, direct our lives and help us to do thy will. In Jesus' name, Amen.

CLOSING HYMN. "Give of Your Best to the Master."

A Janitor Discovers a New World

PRELUDE. "Oh Love, That Wilt Not Let Me Go."

CALL TO WORSHIP BY THE LEADER. "One thing have I asked of the Lord, that will I seek after:

That I may dwell in the house of the Lord all the days of my life,

To behold the beauty of the Lord,

And to inquire in his temple."

WORSHIP HYMN. "Now to the Lord a Noble Song" (Duke Street).

DEVOTIONAL TALK BY THE LEADER. I should like to tell you a story this morning of a rather remarkable janitor, a Dutchman, whose name was Anton van Leeuwenhoek (La'-wen-hook) who lived about the middle of the seventeenth century. He considered himself fortunate to be able to secure work as janitor of the city hall in his home town of Delft. His work did not take up all of his time and so he began to cultivate an interesting hobby. He gathered together odd pieces of glass and made hundreds of small lenses from them. While experimenting with these lenses one day he discovered that when he put a few of them together and looked through them, very small objects appeared much larger. In fact, he stumbled upon an entirely new world about which men knew nothing at that time, a world of tiny objects that lived in water—countless numbers of them in just one drop of water. Anton continued to grind and polish his lenses and kept discovering smaller and smaller objects which he called bacteria. We know a

good deal about bacteria today, but nothing was known of them in Anton's time. Finally some very learned scientists in England heard of his experiments and they invited Anton to become a member of their scientific society—an obscure, humble Dutch janitor was recognized by the most outstanding scholars of the century.

Another man secured work that likewise did not take up all of his attention, but he spent his idle moments loafing about the doorways, talking to the passers-by and otherwise "killing time." How did the two differ? Why did one become famous, making a remarkable contribution to the progress of the world, while the other remained a janitor to the end of his days? There might have been a difference in the native ability of the two men, but conceivably both were endowed with similar intelligence. May we not say that the successful man became so because he put his leisure time to good use while the other merely frittered it away? Or that one young man was interested in life, and the other had little thought of anything beyond himself? The world of bacteria was waiting for somebody with patience and initiative and imagination to discover it, and one young man did. All progress comes about in the same way. Somebody has said that God sends a new idea into the world when he discovers somebody big enough to receive it, and that may be true.

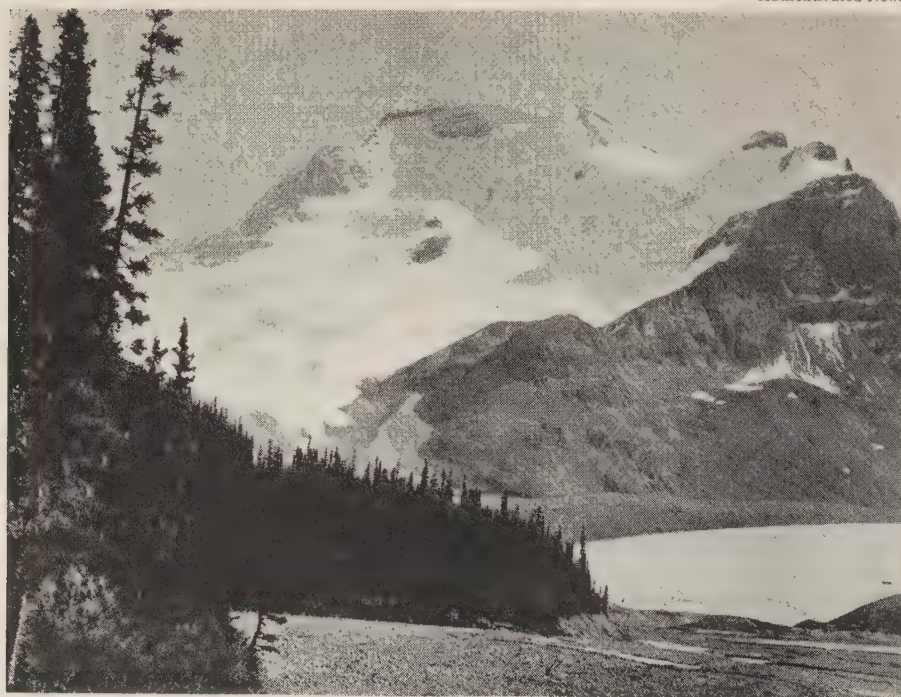
The same difference exists between young people today as existed in Anton's time. I spent an evening not long ago in the home of a young boy who had become so interested in chemistry that he had equipped a small laboratory in the cellar of his home. There he is having a lot of fun; at the same time, he is learning a great many interesting things about the scientific world. But I have seen other boys who find little to do outside of school hours but ride their bicycles, or hang about the street or in a store somewhere. And how many girls let themselves become restless and dissatisfied and grumble at life in this amazing world?

Many things still need to be accomplished. The world's people have needs that we can meet through inventions, research and the development of our talents. Jesus once told a story about three men, two of whom sought to achieve what they could with what had been given them; but the third let himself become indifferent and lazy, offering excuses and blaming somebody else because he did not make a success of his life. We are going to read this familiar story of the men and the pieces of money that their employer left with them when he was about to go on a long journey. Note particularly the difference in the attitudes of the three men.

THE SNOWY MOUNTAINTOPS WHICH LIE
PILED COLDLY UP AGAINST THE SKY.

—JOHN GREENLEAF WHITTIER

Authenticated News



YOUNG PEOPLE'S LEADER

SCRIPTURE LESSON. Matthew 25: 14-29.

PRAYER. Dear heavenly Father: Help us to serve thee with our minds, that we may be intelligent Christians, striving to cultivate those talents that have been given to us. Help us not only to be good, but to do good. In Jesus' name, Amen.

CLOSING HYMN. "I Would Be True."

The Quest for Truth

PRELUDE. "Nearer Still Nearer."

CALL TO WORSHIP BY THE LEADER. "O praise the Lord, all ye nations;

Laud him, all ye peoples.

For his lovingkindness is great toward us;

And the truth of the Lord endureth forever."

WORSHIP HYMN. "Holy, Holy, Holy, Lord God Almighty."

SCRIPTURE LESSON. John 8: 31-32.

DEVOTIONAL TALK BY THE LEADER. Historians tell us that the king who ruled over Sicily some two thousand years ago suspected at one time that his jeweler had put silver into the royal crown, which was supposed to be solid gold. The ruler could not prove it for himself and so he called upon a certain mathematician, Archimedes, to see if he could detect any alloy in the crown. Archimedes puzzled over the problem for some time without success, until one day when he jumped into his bath he took particular notice of the amount of water that rose in the bath as his body dropped into it. In time he proved that an irregularly shaped body submerged in water displaces an amount of water equal to the volume of the object. He then devised the scheme of dropping the king's crown into a pan of water and measuring the amount of water that spilled out of the pan. Having done that, he put pure gold, weighing the same as the crown, into the water and likewise measured the amount of water that the gold displaced. Archimedes knew that gold is denser than silver, he knew that if the crown did not contain pure gold it would displace more water than the lump of gold. This it did, and the thief was caught straightway.

We still use some of the mathematical laws discovered by Archimedes, for he was a great scientist and a searcher for the truth. One day when he was making geometrical designs in the sand his life came to a tragic end; he was killed by a Roman soldier. You see, many of the people of his day had no interest in learning the truth; some of them even feared it; and they regarded Archimedes as a dangerous person. Jesus, too, was killed in the cause of truth. People did not want to hear what Jesus had to say because his penetrating remarks called attention to their hypocrisy and sinfulness. So the enemies of truth killed him.

Jesus believed in truth. He went to

the root of things. In the verses that we have read this morning he is telling his friends that they shall know the truth and that the truth shall make them free—free from sinful behavior, from superstition and falsehood in any form, free from habits that would harm them. Students like yourselves should be interested in this quality of Jesus. His religion will stand the test of the science laboratory, even as it stands the test of life itself as we have to live it from day to day. Jesus never wished his followers to blind their eyes or close their minds. He was far in advance of his day in matters of social and political reform. He advocated many of the principles of wise living that we take for granted. History has proved that he was right, that the truth which he taught has made men free; but his enemies killed him. Remember his words as you seek for truth in all walks of life, in your textbooks, in the laboratory, and most of all as you seek it among the people with whom you live.

PRAYER. Dear heavenly Father: Help us to have some understanding and appreciation of those who have lived and died in order that we might profit by their searchings for truth. Guide us in our quest for truth. Help us to discern between the true and the false. Keep us open-minded and tolerant. Let thine own truth make us free. Amen.

CLOSING HYMN. "Lord, Speak to Me."

Growing Up to Suffering

PRELUDE. "Have Thine Own Way, Lord."

CALL TO WORSHIP BY THE LEADER. Seek ye the Lord while he may be found; call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

WORSHIP HYMN. "Begin My Tongue Some Heavenly Theme."

DEVOTIONAL TALK BY THE LEADER. Charles W. Eliot, president of Harvard College for many years, was afflicted with a disfiguring birthmark on one side of his face. One day as a small boy, suffering doubtless from the taunts of playmates, he went to his mother to ask her why he was different from other boys, why he must suffer an affliction for which he was in no way responsible. We can picture how sad this boy's mother must have been when her son came to her for some explanation of his misfortune, but she had great wisdom and we are told that she answered her son in some such manner as this. "Son, you must grow a soul so big that your physical misfortune will not matter." We can only imagine something of the struggle that the boy must have made all through his youth to rise above his affliction. But in time he rose to one of the highest scholastic



Martha E. Bonham

THIS DORSET VILLAGE CHURCH IN PUDDLETOWN, WHICH IS THE WEATHERBY OF THOMAS HARDY'S NOVELS, WAS FEATURED IN "FAR FROM THE MADDING CROWD." EXCEPT FOR THE ORGAN AND THE LIGHTS IT REMAINS AS IT LOOKED SEVERAL CENTURIES AGO. THE GALLERY BEARS THE DATE OF 1635. THE CEILING OF THE NAVE IS MADE OF SPANISH CHESTNUT, AND THE OLD OAK PEWS WERE FASHIONED LONG AGO

positions that could be offered to a man in our country, the presidency of its largest and oldest educational institution.

History tells of many brave persons who have triumphed over difficulties. In Georgia, in 1887, a tiny colored baby boy was born to a crippled man and his poor wife. No doubt, people thought of him as merely one more colored baby, born into a home of poverty. Schools were not provided for Negroes. When the boy reached the age of twelve years his father died. The mother moved to Tennessee and her son found a job in a factory there. He received eighty cents a day and he supported his mother with it. However, the boy had a thirst for knowledge and he also had discovered that he loved to sing, so when he became nineteen years old he contrived in some way to enter the sixth grade of Fiske University. He worked his way through school by serving as a waiter and a singer in second-rate establishments until finally, in 1911, he set out for Boston where he knew he could secure the kind of voice training that he wanted. He landed in Boston without a cent in his pocket, but he struggled along, got a job, sent for his mother and managed to take vocal lessons. Some years later when he felt very sure that he really could sing, he hired

(Please turn to page 45)

NOT since the initial period of its rapid expansion about twenty years ago has weekday religious education elicited such intense and widespread interest as during the past two years. It is probable that this current interest stems from the universal concern by both political and educational leaders that the spiritual foundations of our democracy should not be weakened lest the nation fall into the danger of losing democracy itself. The educators agree that this function belongs to the church and are looking expectantly to religious leaders in the time of crisis. In many communities the school authorities have gone to the extent of offering voluntarily to release pupils from public school for religious classes to be conducted by the churches. Unless this possibility has been anticipated and prepared for by the churches, what might have been their greatest opportunity for spreading the teachings of Christ may be lost through their inability to cope with the magnitude of the task.

Church Leaders Taken by Surprise

The case of St. Louis, Mo., may be cited as a good example of what may happen in almost any community. For years the church leaders had worked for released time for religious instruction. In 1939 the Board of Education passed an enabling act which cleared the way. The church leaders began to lay careful plans for making the best use of this opportunity.

It was proposed that they have a few experimental centers the first half-year to try out methods and policies, enlist and train workers, secure public interest and support and develop a suitable curriculum.

However, through the mistake of a school office, slips asking parents to release their pupils were given out to *all* the school children in early September. Here they were, thousands of them, asking for Bible classes the next week! The Catholics and the Lutherans were able to meet demands of their constituents through their parochial schools, but the other churches had no such facilities.

In this case, the very urgency of the emergency stimulated the churches to unusual effort and within a few weeks under the leadership of Prof. H. A. Pflug of Eden Theological Seminary, a program was begun. By midyear, 36 centers were functioning, staffed by 127 workers teaching 218 hours weekly with 4,288 pupils enrolled. By the end of the school year one of the public school principals already had noticed an improvement in her district which she attributed to the weekday religious classes.

Striking Developments

In the Field of Weekday Religious Education

By DONALD R. GORHAM

Leaders of young people will be interested in keeping abreast of the growth of the weekday religious education movement since it involves both Junior and Senior High students in our churches

Camera Guild, Inc.



YOUNG PEOPLE'S LEADER

In most communities the leaders will have an opportunity for more careful and long-range planning. In Pittsburgh, Pa., however, the churches were faced with almost the same situation when the Board of Education suddenly requested the churches to provide religious classes for the children on time that would be released from public school hours. Reports have come recently from more than a dozen people concerning movements that developed in their localities, many of them initiated by school authorities. In order to help church leaders to be prepared for such a contingency the suggested steps in organization are indicated later in this article.

Some Facts about Weekday Church Schools

For the benefit of those not familiar with weekday church schools, some facts about the movement are presented herewith:

The weekday church school movement began about 1914-1915 in the Middle West. It grew rapidly from 1920-1930 and has fallen off somewhat until recent months. At least 41 states have given this type of instruction. In 1933 over 225,000 were enrolled in weekday schools in 383 communities. Six states enrolled more than 10,000 each. So far, the movement is distinctly urban, 94 per cent of the enrollment being in towns and cities of over 2,500; two cities enrolled over 10,000 pupils each.

Fully 85 per cent of the teaching work is done by paid teachers. Full-time teachers averaged \$1,500 per year and part-time teachers \$1.50 per hour. A total of \$321,177 was reported spent on weekday schools by 228 communities for the school year 1931-1932.

About half the communities have certification requirements for teachers. Over one hundred communities require standards at least as high as the public school.

No comprehensive survey of the movement has been made since 1933, but it is estimated that children are released from public schools for religious instruction in over 600 communities. In recent years great progress has been made in New York, Virginia, Ohio, Illinois, and Pennsylvania.

Some Recent Developments

The New York State Board of Regents issued a statement in 1939 expressing an opinion that released time is legal in that state and urging the State Department of Education to issue a bulletin to school officials explaining how pupils can be excused legally in order to attend church school classes. (*School Life*, October, 1939, p. 30.) Following this decision, the Board of Education of New York City voted for re-

leased time after widely publicized hearings. It is significant that although prominent individuals and groups attended the hearings and opposed the idea, the official representatives of Protestant, Catholic, and Jewish groups strongly favored released time. This fact probably determined the decision reached by the Board.

For one state recent (1940) and accurate information is furnished by Mr. Minor Miller, Secretary of the Virginia Council of Religious Education and reported in the May 1 issue of the *University of Virginia News Letter*:

"Thirty school divisions including 213 local communities have weekday religious education, enrolling 28,627 pupils. There are 36 full-time teachers, 26 of whom have the degree of master of arts. The annual cost for 1940 was \$30,032. The salary ranges from \$65 to \$110 per month. Many children are brought to Sunday school through the efforts of the teachers in the weekday church schools."

In Pennsylvania a great impetus has been provided by a recent interpretation by the Superintendent of Public Instruction which clarifies the legal status and specifically rules that "staggered" time is legal. The interest has become so great that the leaders in this state are having to urge local enthusiasts to hold back, lest initial enthusiasm without adequate preparation endanger the future of the movement.

In recognition of the widespread current interest in this matter the International Council of Religious Education has held three special conferences within the last two years to discuss the larger aspects of the whole movement.

A Unique Approach to the Community

An example of the way in which a community may be aroused to the possibilities of religious instruction for all its children is found in the method used at Oil City, Pa. A full-page advertisement appeared in the Sunday issue of *The Oil City Blizzard* for May 18, 1941, and read as follows:

The Oil City Plan of Weekday Religious Education Is an American Answer to An American Problem

In the United States we believe in the separation of church and state, and in the freedom of conscience about worship and religion. Therefore the school cannot teach religion nor the church control the school.

But we do believe in the basic necessity of religion. We do believe that religious education is as important as other education.

By the Oil City Plan the public school dismisses the pupils to attend classes in

religious education in the church of their choice and for satisfactory work allows regular high school credit.

Thus without violating our American position as regards church and state, our schools and our churches unite to provide the all-around American training: Catholic and Protestant, Jew and Gentile alike can enter into and profit by the plan.

Last year 990 high school pupils were enrolled in these schools in 25 churches.

New enrollment for next year's schools begins at high school Monday. Have your children enroll.

Weekday Religious Education Seeks To Put More of God into Our American Life!

Publication of this page in the interest of the religious life of the community is made possible by:

(19 firms and organizations listed here.)

How To Get Started

Because the legal provisions vary so greatly from state to state, local leaders should get in touch with their Directors of Christian Education or the State Council of Christian Education for suggestions that take into consideration the peculiar problems of their state. However, certain plans are necessary in any situation. The following steps are offered as a rough guide to those who consider inaugurating a program of weekday religious education:

1. *Organize the local sponsoring group.* Formal organization may be preceded by informal conferences of those who are interested in initiating the project. The members of the group at the start usually will be determined by initial interest; it may be a local church, a denominational group, a group representing Catholics, Jews, or Protestants. As soon as possible representation ought to be provided from all participating agencies.

2. *Hold preliminary conferences with public school principals and superintendents to stimulate good will and to receive suggestions.* This step is important because weekday church schools of the kind here proposed are possible only with the co-operation of the public schools. The contact between schoolmen and churchmen ought to be made as early as possible. Many church leaders will be surprised and pleased at the interest almost invariably shown by schoolmen.

If these preliminary contacts are properly built up, the school superintendent may be prompted to take the public initiative and may recommend to the school board that the churches be offered released time for religious in-

struction. Naturally, such a presentation will carry more weight with both public and church school constituencies.

3. *Visualize in advance the procedure of organization, that is, try to picture a workable plan.* Many dangers and difficulties can be averted by thorough planning at the outset. It is assumed that wherever possible all participating agencies will help in this planning. The following matters demand attention:

a) Type of school: Denominational, interdenominational, or both.

b) Scope of school, especially the public school grades to be included.

c) Church building or buildings in which classes are to be held.

d) The time schedule according to which pupils will be released from the public school.

e) Teachers: The determination of standards acceptable to public school officials and the actual selection of teachers who meet these standards. The chief factor that determines the number of teachers is the plan by which pupils are released from public schools. If they all come to the churches on the last hour of one afternoon, about one leader for every 10 to 20 pupils will be needed. If the release can be "staggered" through the day and the week, full-time paid teachers can be kept busy all week.

f) Enrollment of pupils which presupposes the preparation of a form on which parents may signify their desire to have the school authorities release their children for religious instruction.

g) Curriculum: The selection of courses to be used in the various grades of the school or the decision to build your own courses of study. If the latter plan is chosen, a careful study of the public school curriculum and that of the church schools should be made as the basis of preparation of the weekday courses. Help on courses of study can be secured from your State Director of Christian Education or from Mrs. Elizabeth Finn.

h) Finances involve the estimation of probable costs and the determination of ways and means of raising the funds.

i) Publicity, including the selection of the proper time and the suitable forms of publicity for the project.

j) Approach to the public school board: An adequate supply of information and materials should be assembled preparatory to this meeting.

4. *Appoint Subcommittee.* Although some of the items enumerated in the foregoing analysis can be cared for by the entire sponsoring group, much of the study and the preparation of recommendations for approval by this group will be done by subcommittees. The following probably will be needed in most situations:

a) Committee on Curriculum.



Authenticated News

— THE LEVEL SUN,
NIGH UNTO SETTING, SHEDS HIS LAST, LOW RAYS,
ON WORD AND WORK IRREVOCABLY DONE,
LIFE'S BLENDING THREADS OF GOOD AND ILL OUTSPUN.

—JOHN GREENLEAF WHITTIER

b) Committee on Securing Church Buildings.

c) Committee on Securing Teachers.

d) Committee on Supervision of Teaching.

e) Committee on Publicity.

f) Committee on Finance.

5. *Submit final plans to the public school superintendent.* Where the sponsoring group has included representation from the public schools, this step means largely a matter of form.

6. *Secure formal consent of the public school board.* The approach to the school board should be made with the full knowledge and consent of the superintendent. If possible, the superintendent should be requested to lay the petition of parents and churchmen before the board. In many instances, the opportune time for presenting the formal request to the board may prove to be considerably earlier in the schedule of planning.

7. *Administer the school effectively.* Here lies the real test of the success of the project. The weekday religious instruction will be judged finally by the effectiveness of the work done and not by the advance claims made by its sponsors. Every effort should be made to secure the finest possible leaders in the community to supervise the weekday church schools.

From six months to a year are required to make adequate preparation for a weekday church school project. If pressure is being brought for an

immediate start, it is well to begin with a few grades only, using a simplified Bible study course with adequate helps for teachers. At the same time the sponsoring group should continue plans for a more inclusive and adequate program.

How To Find Good Teachers

The weekday church school movement has characterized itself from the beginning by the high quality of its teachers. When faced with the task of securing immediately a large number of teachers to conduct the schools of a large community, the committee in charge may find it difficult to maintain its chosen high standard. Many communities have found that a diligent search is rewarded by the discovery of excellent teachers. The following sources of supply should be investigated:

1. Married women (formerly school teachers) whose children are now old enough to permit them to leave the home. This is probably the finest source of supply for teachers.

2. Directors of Christian education of local churches.

3. Pastors, especially those who have majored in Christian education or have had public school experience.

4. Professionally trained workers secured from theological seminaries and other schools that train Christian workers. When staggered time is secured, full-time professionally trained workers should be secured.

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A Local B.Y.P.U. in Action Fifty Years Ago

FIFTY years ago on July 7, 1891, a bright, warm day caused much joy among a group of Baptist young people in Delavan, Wis. Known as the "King's Messengers," this band of youth had chartered a car on the old Chicago, Milwaukee and St. Paul Railroad, had decorated it, and now were on the way to the big city to meet youth from every other part of North America to organize a National Baptist Young People's Union. Chicago in the gay '90's! Who wouldn't be excited?

This group at Delavan had been active in youth work for many years. Their enthusiasm came as a direct result of twenty-one years of organized youth work in that church. In '91 they were "coming of age," for under the direction of Dr. D. E. Halteman, the "Pastor's Helpers" were organized on January 12, 1870. The constitution indicated possibilities in the vitality of youth and with the pastor's guidance the officers and the committees planned "to welcome and introduce strangers, to introduce new scholars in Sunday school, to visit and encourage absent and delinquent scholars, to aid in prayer meeting work, to visit and report the sick to the pastor and deacons, to visit and relieve the destitute members of the church and Sunday school, and to circulate tracts." That made a good charter for youth work. "The King's Messengers" became the 1887 edition of this early youth group that antedated even the Christian Endeavor, widely known pioneer in the youth field.

Carefully substantiated records show that this Delavan Baptist youth group organized the first local society of the Baptist Young People's Union of America. Immediately on their return from Chicago, the society adopted this name voted at the first national convention. Their constitution already closely paralleled the pattern set by the national group and it was revised quickly to harmonize with the interests projected by the B.Y.P.U. of A.

In October, 1891, the Wisconsin State Convention was held in Delavan and the Wisconsin Baptist Young People's Union was organized with Daniel E. LaBar, of Delavan, as President. A leading spirit in all of this activity was Dr. Charles A. Hobbs, the pastor. When the Wisconsin delegation went to the Toronto B.Y.P.U. of A. Convention in 1894 they sang an invitation written by Dr. Hobbs to the tune "Yankee Doodle:"

See the Paradise so bright
The Baptist hosts have gone to!
Fairest city on the lake
The beautiful Toronto!

CHORUS

Hail, O hail the city fair,
So high in our opinion:
Live the Queen! and long live this
The gem of her dominion!

Can B.U. find a place
Again to meet together
Half as good as this has been
Ye much have wondered whether.

Surely there is not a need
Of any long debate, sir.
Everything must make it plain,
WISCONSIN is the state, sir.

West, go west! as wise ones do,
Young people, we implore you;
Open homes and open hearts
Will be there long before you!

CHORUS

Hail, O hail, Wisconsin now,
And hail Milwaukee city;
Not to come in NINETY-SIX
Will be, oh! such a pity!

The convention went to Milwaukee in 1896! This little Delavan church again had a special car, took one of the church organs right along and about a hundred strong they sang all the way to Milwaukee and at the Convention Hall.

They chose "Saved to Serve" as their motto and they lived up to it well. The activities of the committees as described in the records of this local society reveal the scope of service:

1. *Executive:* General supervision over the entire work of the society.

2. *Membership:* Worked not only to build up young people's meetings but also to secure attendance at all the services of the church and the Sunday school.

3. *Sunday School Committee:* Looked for new pupils, worked on absentees.

4. *Prayer Meeting Committee:* Worked to secure attendance and interest in youth and church prayer meetings.

5. *Relief Committee:* Did sewing for needy families.

6. *Social Committee:* Worked to advance the social life of the young people; helped raise funds for delegates to



By BELLE TENNENT

*President of the first local
society of B.Y.P.U. in America
Delavan, Wis.*

B.Y.P.U. of A. Convention. In 1893 they bought the first piano for the church.

7. *Evangelistic Committee:* Sought openings for gospel team work in surrounding neighborhoods.

8. *Temperance Committee:* In addition to circulating the Total Abstinence pledge they brought noted temperance speakers to the village.

9. *Missions Committee:* Worked to supply information and helped to receive contributions for State, Home and Foreign Missions. Contributions were also made for student and B.Y.P.U. founding funds.

10. *The Educational Committee:* Sponsored the study and the examinations of the Christian Culture Courses. For four years the Senior B.Y.P.U. of Delavan won the Wisconsin Banner award for the Bible Readers and for the Missionary Work six years. For six years the Junior Society won the state award for Sacred Literature. In 1903 this society was awarded the International Banner for the Missionary Course for the fourth consecutive year (Atlanta Convention) and thus could retain it permanently.

Definite results of the work of this local society in its earliest stages are found in the fact that seven young men entered the ministry, dozens gave and are rendering still faithful service in the local church and many more are serving in the states and across the seas in vital Kingdom work.

After seventy-one years of organized youth work here and fifty years of the B.Y.P.U. we look forward to active participation in the Baptist Youth Fellowship.

Merry-Go-Round Mixer

A Get-Acquainted Party for September

By HELEN GOODRICH MASTIN

EVERYBODY likes a Merry-Go-Round. Let's jump on board one this month for a ride of thrills and laughs, a merry whirl of fascinating games and contests that will make your September "get-acquainted" party one that really will rally your forces for fall activities.

Invitations

Make the invitations gay and attractive in bright colors on discs cut from construction paper. Write the invitation, beginning in the center, and writing "round and round" to the outer edge of the disc:

"Please jump aboard our Merry-Go-Round of Fun on Friday evening at eight o'clock—a merry whirl of thrills and laughs."

Place—

The Social Committee of the ———

Decorations

These should be simple with many colored banners and festoons hung from the lights. Crepe paper left over from other parties may be utilized in creating an astonishingly gay and festive atmosphere for your party.

Programs

The "ticket man" hands out programs and two tickets to the guests as they enter the door. He also calls out constantly, "Right this way! Get your tickets for the Merry-Go-Round of Fun! Admission—A mile of smiles—Right this way!" The ticket man stands in a simply constructed booth over which appears the sign "TICKETS."

Programs, made on disc cutouts in bright colors, read:

Tickets, Please
Friends Aboard
Round and Round She Goes
Merrymakers Round Up
Go-Round Relay
Grab a Horse
Roundabout Race
The Merry-Go-Round

?

Roundelays in Rounds

Music

If possible obtain a portable phonograph and records of the music of a steam calliope and play these while the

guests are arriving and at other times during the evening.

Tickets, Please

The guests write their names on the two tickets they received from the ticket man; one is pinned on for identification and the other is given to "the man who takes the tickets." For large parties this gives a check-up of the guests in attendance and assures that all play. Sometimes it is a good idea to have the tickets punched for each game that the ticket-holder plays.

Friends Aboard

Six-inch colored discs, which have been divided into sixteen divisions, are given to the guests. Each one also receives a pencil. At the signal each player goes around getting signatures until his Merry-Go-Round is complete with sixteen names, one name in each division.

Chairs stand in a circle, about a foot apart. The leader calls "All Aboard!" and everyone "climbs on," by sitting in the chairs. The "tickets" are collected and put into a hat. One by one the leader draws them out and calls them off. Anyone having that name on his disc checks it off and the game continues until someone calls "All Aboard," indicating that all names have been checked off.

Round and Round She Goes

"Round and round she goes and where she stops nobody knows." Pointing to one and then another around the circle, skipping one and then two or more so that everyone is kept in suspense, the leader finally stops as the jingle comes to the word "knows." The player pointed to must instantly respond with the names of both neighbors before the leader counts ten. Those who fail to respond correctly exchange places with "it" and the game goes on. Play rapidly for five minutes.

Merrymakers' Round-up

While the players are still in one large circle have them call off: 1, 2, 3, 4; 1, 2, 3, 4; etc. The leader announces that the 1's will ride in the large chariot, the 2's will sit in the small seats, the 3's will ride on the prancing horses, while the 4's will sit sedately on the

horses that stand still. Now all will be ready for the Go-Round Relay.

Go-Round Relay

Place the chairs in four circles, each circle with an extra chair that holds two containers. Ten marbles are placed in one container while the other remains empty. Each player grasps with his RIGHT hand the LEFT wrist of the player to his right.

At the signal the race begins. The marbles are passed from one to another until the last marble has reached the empty container. The grasp must not be broken. If a marble is dropped it must be recovered without breaking the grasp. If four groups play, the Prancing Horses compete with the Standing Horses and the Seats with the Chariot.

Grab a Horse

Set the chairs in one large circle again, one less chair than players this time. The chairs represent the horses standing about a foot apart. The calliope music begins and all march around the outside of the circle. When the music stops all "jump on" and "grab a horse." After the scramble the one left without a "horse" takes a chair out of the circle, sits on the side lines and watches the game go on.

Roundabout Race

According to the dictionary a "roundabout" is a short jacket. Divided in two teams and each team given a funny old-fashioned jacket to slip on and off in turn, the guests participate in a very amusing relay race.

Merry-Go-Round

For a table game make as many sets of seven discs as you expect players. With colored crayons number the sets from one to seven, numbering each set a different color. Place card tables together so that all the players may sit at one table. Deal out all the discs, one at a time, so that each player receives seven. At the signal the Merry-Go-Round starts, each passing to his neighbor the discs he does not need to make up a book of seven in one color. When one player has succeeded in obtaining a book he quietly lays his discs on the table. One by one as he discov-

ers the game finished, each player lays his discs on the table. The last one to lay down his discs loses what the winner gains—ten points. When a net score has been reached the game ends.

7

Pass out cards and pencils to the guests as they sit around the table. Tell each to mark 15 spaces, numbering them from 1 to 15.

The party leader reads the following instruction:

1. If you ever saw a cow riding on a Merry-Go-Round write yes in spaces 1, 9, and 11. If not write "R" in these spaces.

2. In space 3 write a letter that means the name of a common beverage.

3. If 14 makes an even dozen write 2 in spaces 10 and 12. If not write "E."

4. If black and white are opposites write the first letter of the alphabet in spaces 2, 8, and 13. If not, draw a pig in these spaces.

5. Write a two-letter verb in spaces 4 and 7, one letter in each space.

6. Write a negative backwards in spaces 5 and 6.

7. If December is colder than May write "Y" in space 15. If not write "J."

8. If Shakespeare wrote "Mary had a little lamb" write "P" in space 14. If not write "D."

If they have made no mistakes guests will receive the information "Rations Are Ready." Rations for this party are served from a concession stand like the ones at County Fairs. Hand out hot dogs or hamburgers, coffee, and a Merry-Go-Round cake (see directions for making in BAPTIST LEADER for January, 1941).

Roundelays in Rounds

For your group singing pass out song sheets that contain all the old familiar rounds, "Scotland's Burning," "Three Blind Mice," "Oh, How Lovely Is the Evening," etc. Divide the singers into four groups. With a good song leader your closing minutes can be a true expression of "the most democratic of all arts." Add a favorite hymn or two and the society benediction and Merry-Go-Round reluctantly comes to a stop.

"TOWARD THE MARK"

In early autumn our second World Advance booklet, "Toward the Mark," will be ready for distribution. Advance orders should be placed through your church and the State office, or they may be sent to the Baptist Literature Bureau, 152 Madison Avenue, New York. The price is 10 cents for a single copy or 5 cents when ten or more copies are ordered at the same time.

September, 1941



A NEW BOOK

Activities in Alcohol Education. Program Manual of Allied Youth, Inc., Washington, D. C. 23 pages; price 25 cents.

Young people must be *physically fit* to meet the challenges of today and tomorrow; *socially fit* to adapt themselves to all circumstances, occasions, or associations; *mentally fit* by study and training to make the best use of individual abilities and faculties toward attaining life goals; and *spiritually fit* for appreciating the values that are without price.

Toward youth's fitness in these fields, Allied Youth offers a manual for discussion groups interested in tackling the alcohol problem. The pamphlet includes helps for leading good discussions as well as suggestions for a year's program of educational meetings. Other chapters point the way to alcohol-free good times and outline youth parties that sound like a roaring good time.

Worship for Young People

(Concluded from page 39)

Boston Symphony Hall for his own concert. He bought a second-hand typewriter and mailed two thousand announcements of his recital. How he astonished everyone by attracting to Symphony Hall a large audience to hear him sing! If you wished to hear Roland Hayes sing today, you would pay at least a dollar and a half for your ticket for he is considered to be one of the greatest soloists in the world. What a struggle he had, against what must have seemed like insurmountable odds. God did two things for Roland Hayes. He gave him a glorious voice, and he helped him to overcome the obstacles that blocked his way. Today his voice has become great, and he has developed a great soul, too, in his struggle to rise above his handicaps.

We all have handicaps of one kind or another. Those who must bear the bitter knowledge that for some reason they are different from their fellows, less attractive, crippled, of another race, underprivileged in many ways, must try to face the problem and strive to rise above it. We speak of such a mental attitude as a "philosophy." If we can cultivate a Christian philosophy that teaches us that character can overcome any handicaps, that the body does not matter much, that people with mean little minds and spirits cannot stand in the presence of a great soul, our handicaps will diminish or disappear. Some despised Jesus, but he brought the world to his feet. We must be patient, for in the end, goodness, wisdom, love always conquer.

I should like to have us repeat together our Scripture Lesson this morning, Psalm 23, which for centuries has been a blessing to God's people.

CLOSING HYMN. "What A Friend We Have in Jesus."

Striking Developments in Weekday Religious Education

(Concluded from page 42)

Christian Education Advance

Many of you, perhaps all, have been realizing the greater possibilities of Christian education through participation in the Baptist Church School Advance. It should be pointed out that in those communities where weekday church schools exist the opportunity for religious instruction is enlarged. In a local Baptist church, the genuine advance of its *Sunday* school would involve the utilization of, and co-operation with, the *weekday* school to the full. On the other hand, in communities without weekday schools, some Baptist churches may see larger opportunities for *advance* through the promotion of weekday religious education in their community.

■

Universal Bible Sunday, sponsored by the American Bible Society, will be observed on December 14. The theme will be "The Light Shines in the Darkness."

■

Forty-nine per cent of the population of the United States is listed in the membership of the churches, according to the new Yearbook of American Churches.

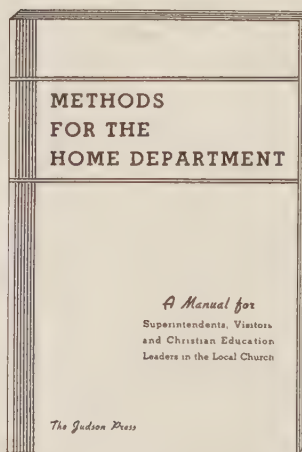
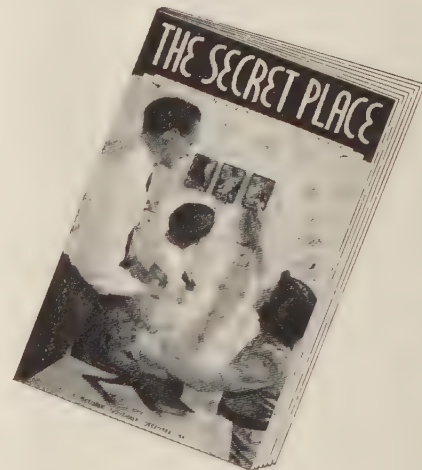
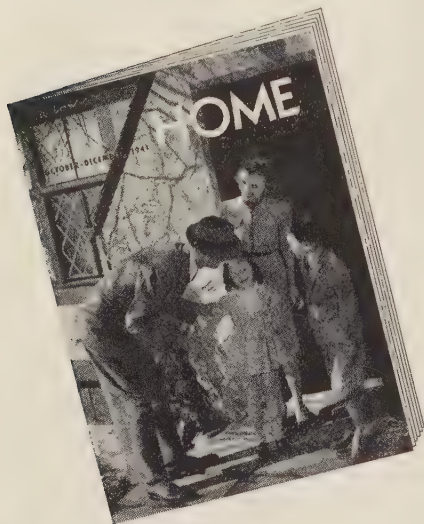
There were 64,501,594 church members for the year 1940; they attended 244,319 churches. There are 250 religious bodies; this is the largest in history, the highest total previously being the 236 reported in 1934.

Adult Leader

We Open Home Doors

NEW LIFE
FOR THE
HOME
DEPARTMENT

By HARRIET VAUGHAN SMITH



HALDEMAN-JULIUS, publishers extraordinary of those extraordinary Little Blue Books, reported some time ago that they weren't selling many Bibles or Testaments. They wondered why. A salesman told them: "Everybody's got Bibles and Testaments."

He was probably right. In the hectic year of 1940, war or no war, *eight million* Bibles, Testaments or portions were distributed by the American Bible Society. Up to the outbreak of the war, the Bible was finding more new homes than *Mein Kampf*—in Germany! So when Kagawa, in another article in this issue of the LEADER, cries "Back to the Bible," he is not so much saying something new as he is falling in step with a great modern trend.

The world is begging for Bibles; it wants to relight the old lamp unto its feet. Aye, everybody has a Bible, or wants one. The church has a chance here. It has the chance of a lifetime.

It is an opportunity made to order for the Home Department of the church; the hour has struck for one of the most neglected departments in the whole field of church work.

I

It is not funny to say that the Home Department has listened to the striking of too many hours. Wasted hours. The movement is sixty years old this year. It began in 1881—the same year that saw the birth of Christian Endeavor. It got off to a fine start. It was a great idea. It developed a literature aimed to reach those who couldn't or wouldn't come to the church or the church school.

Then it drew a deep breath and went quietly to sleep. It became the Rip Van Winkle of the church.

That may be a bit exaggerated. We have done a work of sorts with the Home Department. We have reached the sick and the infirm; we have taken the Word to some who have spent the best years of their lives in the church; to have denied them the strength and comfort of the Bible would have been to our shame. To the credit of generations of Home Department workers all over the country let it be said here that they have done this. They have kept the fires burning. The trouble has been that they have not been supplied with enough good timber and fuel to make it a fire as consuming as the consuming love of God.

Times have changed. Life has a faster gait, a quicker tempo. Designs for living have been revolutionized; the *demands* of living have made it increasingly hard for more and more of the population to join the work of the church. They are not bad people; they do not *want* to stay away; they are people who pray, people whose hearts skip a beat when they hear a church bell

ring, people who do not want to lose sight of God in the rush of modern times, or their grip on faith. Some few may be heedless, cynical, agnostic or atheist, but not many.

Their name is legion—and they are the new host of prospects for every Home Department in the Northern Baptist Convention. They are the greatest chance the church has ever had, at a golden moment of time. To help the local church find and enlist them, a new series of helps and supplies are now available from the Publication Society.

II

There is a new *Methods for the Home Department*. Its purpose is to offer practical and timely help. It starts with an admission: one person can't do it all. One layman or laywoman or pastor, distributing a quarterly when he or she can get around to it, isn't enough; neither is it fair to expect him—or her—to carry the whole burden. The new manual outlines plans for the organization of a Home Department staff, and plans to get the whole church in on the job.

The whole church and the whole community. There is nothing theoretical about this manual; it is a plan of attack. It faces the world it lives in. It takes account of the community in which the Home Department must work, reckons with the forces of that community, and plans accordingly. It presents a plan of advance not for churches with huge memberships and fat pocketbooks, but for the little church on Main Street; for the pastor who feels "fenced in," who longs to break through the fences

that seem to force him to move in a small circle in a small pasture, and to roam those challenging pastures beyond. It bases its every idea and suggestion on the assumption that the Bible is the great common meeting ground of every community, regardless of race, color, creed or condition of servitude.

It sees the Home Department not as a sectarian tool but as a great basic missionary effort.

Here are plans for complete reorganization; for the creating of a staff to replace the one lonely distributor of the quarterly. Here are schemes for thorough-going visitations, for follow-up, for record-keeping, for reaching not only the aged sick and infirm but the young married couple, the boy in the camp, the young parent, the Sunday-employed, the shut-in, the stay-at-home, the out-of-town member of the church who still wants to keep the old contacts.

Its aim is to give methods that can be used in the small or large church.

III

Home Department visitors are sometimes shy, apologetic, ill at ease, afraid they'll say the wrong thing and leave the wrong impression. Into their hands comes a little pamphlet, *Something Valuable*, that does away with the need of any speech at all. Left in the hands of a housewife too busy to sit down and talk, it tells its own story and produces its own results. It includes an enrollment blank for the prospective member.

Every visitor in your department may be provided now with a Visitor's Quarterly Record Book small enough to be tucked into the pocket or the bag and so designed that one page can be devoted to every call. The page is loose-leaf; it is taken out at the end of the month and passed along to the Home Department Superintendent; its information is complete, and down in black and white. We've needed that, for a long, long time.

The Department Superintendent is supplied now with a new enlarged Superintendent's Record Book in which visits, visitors, visitees, dates, expenses, offerings and membership are listed. It is as well arranged and as readable as the financial report of the local bank. It is something new, in Home Department records.

To aid and abet Bible study in the home there is the new *Home* and *The Secret Place*. *Home* is the old quarterly

in a new dress and aimed at the new, wider audience. Three sections cover *The Christian Home and Its Interests*, *The Christian Training of the Child*, and *The Improved Uniform Sunday School Lessons*. *The Secret Place* needs no introduction, judging by its popularity. A devotional booklet, it is a perfect companion book for *Home*. Right now it is beginning to get hold of the wider Home Department audience; it is reaching soldiers, young people in college and old folks at home, youth and adults and children.

So—your Home Department need no longer slumber as the world rushes on; the pastor need no longer take himself to task for those he hasn't been reaching. The whole church can be enlisted here as pastor's aides, and the Home Department can become what it was meant to be in the beginning: a weapon for the wider service of the church.

None of us can leave lighted dynamite around without expecting something to happen. None of us can encourage folks to read and know the Bible without expecting something to happen in the church and in the home.

IV

Some few years back, a youth hardly out of his teens who had been featured in the headlines as "The Mad Dog Killer" was executed for murder. He had other talents than his bent for crime; he left his cell wall covered with a series of exquisite etchings which hung for years thereafter in the warden's office, mute evidence of a brilliant career prematurely burned to death in the electric chair.

Just before the execution, a reporter remarked to the warden, "Oh, well, society can get along very nicely without 'Mad Dog.'" To which the warden replied, "Don't say that! The real sin and crime aren't his alone; they lie not in his cell but out in the neighborhood where he got started. His mother ran away from her home when he was six. His father was a drunken longshoreman who threw the boy into the streets to fend for himself. He got hungry and cold. He stole in order to eat and keep warm. It was only a step from petty larceny to grand larceny—to murder!

That boy never had a chance in the world of getting anywhere but where he is tonight. And he tells me that just twice in his life has he seen the inside of a church."

It is too late to do anything about it now; the boy is dead. It is too late to moralize as to whether it was "just his natural sinfulness" that brought him down, or whether "society did it." But it is *not* too late to realize what might have happened here if there had been even a shadow of religion in this home. It is not too late to compare Mad Dog with Abraham Lincoln, who had almost as bad a start but who happened to have Nancy Hanks for a mother—and Nancy Hanks read her Bible and had her boy reading it the minute he knew his alphabet.

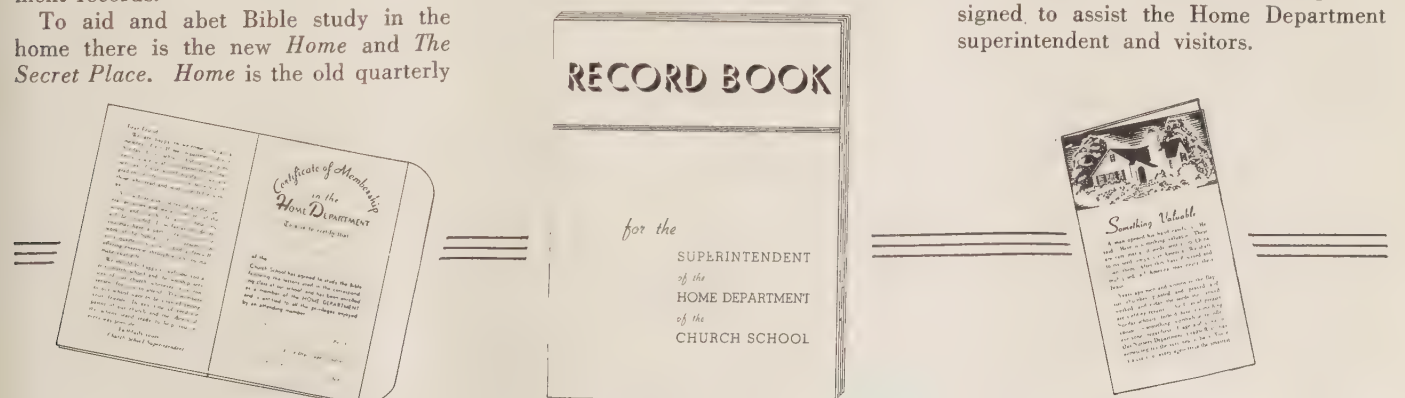
The lesson is clear as crystal. Outlaw God from a home and everyone in the home suffers. Given a Christian, Bible-reading home, there rises in the home a nobler tide of life and thought. Bent in a Christian home atmosphere in the plastic years, the child grows to Christian manhood, nine times out of ten.

This is not to say that all American youth denied such homes are potential criminals. They will not all end badly. But they *are* Americans, parents and children alike, who are more to be pitied than criticized: they might live on the mountaintops, but they will live in the shadows, somewhere below.

We have the Bibles. We have the homes. We have the Home Department. All that is needed now is to bring the three together. All that is needed is to get those Bibles, *The Secret Place* and *Home* where they belong; once there, once just left lying around there, they will be read, and the heaven will go to work.

It is not enough to have church schools; Mad Dog was surrounded by them! We must bridge the gap between pulpit and parlor, leave the heaven in the rooms where the family *lives*, and where all the church stands for can be so swiftly and completely undone, if Christ be not there.

In addition to the new materials, described in the above article, there are the Carry-All Envelope, Free-Will Offering Envelope, and the Visitor's Quarterly Record Booklet—all splendid helps, designed to assist the Home Department superintendent and visitors.



International Sunday School Lessons

Theme for the Quarter: Christianity Reaches Out: Studies in the Acts, the Epistles, and the Revelation

(Second Half of a Six Months' Course)

Aim: To study the manner in which the Holy Spirit led Paul, Peter, James, John, and others to send letters of counsel and exhortation to Christian groups; to acquaint the pupil with the purpose and content of these letters, and to help him to live in the light of their teaching

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1939, by the International Council of Religious Education and are used by permission.

LESSON 10—SEPTEMBER 7

Revelation: A Message to Persecuted Churches

Revelation, Chapters 1—3

Revelation 2: 1-11

1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have somewhat against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

KEY VERSE: *Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2: 10*

TO BE READ EACH DAY

Sept. 1. M. A Vision on the Lord's Day. Revelation 1: 9-20

Sept. 2. T. Toil and Patience. Revelation 2: 1-7

Sept. 3. W. Faithful unto Death. Revelation 2: 9-11

Sept. 4. T. God Knows. Revelation 2: 18-19

Sept. 5. F. Imperfect Works. Revelation 3: 1-6

Sept. 6. S. The Open Door. Revelation 3: 7-13

Sept. 7. S. Knocking at the Door. Revelation 3: 14-22

SCRIPTURE SAYS—

By W. W. Adams

During the month of September our lessons are in the Revelation, the last book in our Bible. This strange and difficult book deserves our earnest and prayerful thought.

The author is God's servant and prophet (1:1). He calls himself John (1:1, 4, 9; 22:8). If only he had indicated which John! Tradition has called him the beloved apostle John, author also of the Fourth Gospel and the Johannine epistles. Today the discussions and arguments are interminable regarding these writings. Perhaps the majority of scholars would not agree that the apostle John wrote these books. But there is no unity of opinion as to who did write them. Some hold that the writer of Revelation could not have written the Gospel and the epistles. Some hold that all have a common author. There is not space here to go into this question in detail.

As to the date of Revelation, a few

scholars have held to the view that this book was written early, during the sixth decade, during the Neronian persecutions. But most scholars have argued for a later date, in the ninth decade, about A.D. 95. This puts it in the reign of Domitian, A.D. 81-96.

One fact is clear regarding the readers: they were in the midst of severe persecution. The only readers specified are the seven churches of Asia Minor, to which seven short pastorals are sent (chaps. 2-3). This fits in with the tradition that the apostle John spent his closing years in Ephesus, from which center he directed the fight against heresy and for a greater loyalty to Christ. The readers were being forced to choose between worshiping Christ and Caesar. Everywhere over the Roman Empire the imperial cult was spreading. Because the Christians refused to say "Lord Caesar," a severe crisis burst upon them.

The purpose of the book was to encourage and strengthen these persecuted believers. This called for more than exhorting followers to loyalty. Positive, dependable instruction was needed, some-

thing to undergird their faith and hope.

The nature of the book is apocalyptic. It is the unfolding of God's will, purpose, and method. It is prophetic, like Daniel and Ezekiel.

The message of the book can be stated briefly. It is that Christ, and all who are loyal to Christ to the end, shall come forth victorious. The struggle with sin and the forces of darkness, while long, severe, and tragic in many ways, will end in complete triumph for God and all that is good.

The plan of the book is adapted to this message and purpose. The author writes with certain places, persons, events, and times in mind. He uses symbols to cover up the identity of what he discusses—except for the readers who possess the key to the meaning of these symbols. This was done so that the readers could get John's message, but so their enemies could not interpret the symbols used.

The book of Revelation is a great drama. Its theme is the conquering Christ. In chapter 1 a strange, yet familiar, glorious figure comes before

our eyes (1:10-18). The detailed description of this person, the glorified Christ, reappears in the letters to the seven churches (chaps. 2-3). These seven letters were timely messages for the seven communities named. They also serve to instruct and warn the churches of all ages.

The seven golden candlesticks (1:12) represent seven churches (1:20). The seven stars are the angels of the seven churches (1:16, 20). Whether these angels are the pastors of the churches or guardian angels, we cannot be sure. One thing is clear: Jesus is in the midst of the churches and holds their angels, and therefore their destinies, in his own hand and control. Surely this fact would be of definite comfort to the readers who were enduring persecution for Jesus.

This Christ commissioned John to write what he saw—things then existing and things still in the future (1:19 ff.). It is our task to read, understand, and obey the things written. Today's lesson includes two of the seven letters in chapters 2 and 3.

I. The Message to Ephesus (2: 1-7)

We may with profit outline the message under several headings.

1. *The Recipients (vs. 1a)*. While addressed to "the angel of the church in Ephesus," the message clearly is to all the members of the church. The church in Ephesus comes first. Here is where John had spent many years, according to tradition. Ephesus was the chief city of Asia Minor. We have many references to Ephesus in Acts, especially in connection with Paul's missionary journeys. Paul spent three years there (Acts 19: 1-20:1; cf. 20:31). Ephesus was the home of the great temple to Diana, and of the magic arts (Acts 19:19, 35). It was situated on the river Cayster, about sixty miles from Patmos, where John sees these visions.

2. *The Speaker (vs. 1b)*. We recall that the details in the description of Christ given in 1:10-18 reappear in the seven letters of chapters 2 and 3. In the letter to the church at Ephesus the speaker is described as the one "that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." Now refer to 1:13, 16, 20. Jesus was in the midst of the churches and he held the seven stars in his right hand. Plainly this wondrous person of chapter 1 is the speaker of the message to Ephesus.

3. *Message of Approval (vss. 2-3, 6)*. The first words are encouraging: "I know." The word indicates that God knows intimately, thoroughly, all that makes up the lives and conduct of the Ephesians. God is keenly alive to all that goes on in this church. It is his

church; he holds its destiny in his hand; he is always in their midst. He knows their *works*—all of their activities, behavior; their entire course of life. These works consist in part of *labor* and *patience*; one being active exertion, toil, fatiguing work; and the other endurance. Part of their labor, it appears, was having to endure or oppose "them which are evil."

We have no way of knowing who these evil men were. Some have guessed that they were itinerant missionaries. They were certainly pseudo-apostles: men who claimed to be apostles when they were not apostles. These evil men appear to be the same as the ones described in verse 6 as Nicolaitans. We can neither prove nor disprove that these heretics were the followers of Nicolaus of Antioch (Acts 6:5). They were certainly apostates. It is reasonably clear that they were *libertines*, practicing sensual indulgences; the very opposites of the *legalists* with whom Paul dealt in Galatians and Romans.

These evil men had recently forced a crisis upon the believers in Ephesus. The believers had successfully fought off the efforts made to sow the seeds of error and wickedness in their midst. They *tried* these heretics; they took them to task, examined their claims, and questioned their practices. They found their claims false, untrue—these men were *liars*. Jesus had warned of prophets who came "in sheep's clothing" (Matt. 7:15). Paul had warned the Ephesian elders to beware of men who were like wolves preying upon the flock (Acts 20:29).

The believers had stood their ground. Four verbs tell the story: *borne, had patience, labored, not fainted*. Both they and God hated the deeds of the Nicolaitans (not the people themselves, but their deeds).

4. *Message of Rebuke (vs. 4)*. Yet God could not approve all—he had something against these believers. They were morally and doctrinally straight. But these things do not guarantee brotherly love. Perhaps the theological controversies through which they had passed had cooled their "first love" for people. Affection, patience, forbearance may die down while giving attention to heresy! Love of others is basic in Christianity (John 13:34 ff.; 1 Tim. 1:5; 2 John, vss. 5-6).

5. *Call to Repentance (vs. 5)*. Read verse 5 carefully. Note the verbs—words that call for action. *Remember* the height from which you have fallen. *Repent*—change your thought and so your deeds at once. *Do* the first works. Man has the power to do or not to do. What he does conditions what Christ will do. There is no genuine repentance apart from *doing* right. Unless you re-

pent, I shall come and remove you out of your place. You do right or I shall do right in removing you.

6. *Call to Obedience (vs. 7a)*. These words reflect Jesus' teachings (Mark 4:9, 23; Luke 8:8—14:35). Here each individual is called to listen. Christ speaks through the Spirit, his interpreter (John 16:1 ff.). It is implied here that some people do not have ears to hear.

7. *Inspiration to Obedience (vs. 7b)*. It is each person's duty to *overcome*. To those who do overcome, God will give "to eat of the tree of life, which is in the midst of the paradise of God." The Garden of Eden has become God's paradise. The tree of life (Gen. 2:9—3:22) now bears its fruit through Christ (Rev. 22:2, 14) and comes to man as immortality. Life depends on man's overcoming.

II. The Message to Smyrna (2: 8-11)

The message to Ephesus has been outlined in detail for its own sake, and also to serve as a model for interpreting the other six messages. Each student of the Bible should outline all seven of these letters. We may now outline the message to Smyrna in brief, leaving each student to fill in many of the details.

1. *The Recipients (vs. 8a)*. The church in Smyrna, to the north of Ephesus, a wealthy seaport. Smyrna was the seat of emperor worship. This church was a rich-poor church.

2. *The Speaker (vs. 8b)*. See 1:17-18. Christ died and yet lives. These readers are now facing persecution and death.

3. *Message of Approval (vs. 9)*. Read verse 9 carefully. God knows their *works, tribulation, and poverty*—and the *blasphemy* of certain ones who claim to be Jews. They may be Jews by race, but they serve Satan rather than the God of the Jews. Yet these believers are *rich*—in grace. Study also these Scriptures: Numbers 16:3; 20:4; Luke 12:21; James 2:5 ff.; Galatians 6:15 ff.; Romans 2:28; John 8:44; Hebrews 10:34.

4. *Call To Action (vs. 10 ff.)*. Note the verbs that call to action. God does not hide the truth from them: they are to suffer severe persecution, perhaps death. They shall have tribulation—but it is limited. It will not continue forever. Will the believers endure this trial? Let each individual hear and heed the message of the Spirit.

5. *Encouragement To Action (vss. 10b, 11b)*. The crown of life is promised to him who is faithful unto death. The one who overcomes may die in persecution prematurely or in old age naturally. But he shall live forever—the second death, separation from God, cannot reach him (cf. John 5:29; Rev. 20:6, 14—21:18).

LESSON APPLIED

By Howard K. Williams

Purpose. To encourage loving service for Christ and constant faithfulness in his service.

Preparation. Read carefully the first three chapters of Revelation. Look up in some reference book a description of the book of Revelation. Study the passage assigned, so as to find practical lessons for your pupils.

Introduction

This week we start a series of four lessons from the Revelation. In teaching, you should begin by directing attention to the book as a whole; you should indicate the kind of literature it is, its structure, and its purpose.

1. *The kind of literature.* The book of Revelation belongs to an unusual type of literature called apocalyptic, a word which means an uncovering or unfolding of that which otherwise would not be discovered. The latter part of Daniel and parts of Ezekiel also are apocalyptic. Because this type of literature is characterized by the use of symbols, scholars find it difficult to understand and they differ in the interpretations that they give.

2. *The structure of the book.* This book is so constructed that it can be readily outlined. The following outline will prove helpful:

I. PROLOGUE

II. CONTENTS

1. The Seven Churches
2. The Seven Seals
3. The Seven Trumpets
4. The Seven Mystical Figures
5. The Seven Bowls of Wrath
6. The Seven Dooms
7. The Seven New Things

III. EPILOGUE

The number seven occurs forty times in this book. It signifies completeness.

3. *The purpose of the book.* The purpose of the Revelation is to give warning and encouragement. John, because of his Christian faith, was a prisoner on the isle of Patmos. The outlook was dark. As we so often do, he must have wondered why these troubles had come upon him. Then came this vision, in which he was told to write down what he saw, in order that it might bring encouragement to other Christians.

Read the opening verses of the book. We are told of the revelation of Jesus Christ which God gave to John—the most inspiring presentation of Jesus, I believe, that was ever given to man. I never tire of reading it. We behold the exalted Christ, the Prince over the kings of the earth, the faithful Witness, the Living One, the Alpha, and Omega.

In verses 13 to 18, seven characteristics of Christ are presented:

1. The Priest. Arrayed in priestly robes.
2. The Eternal. Hair white as snow, eyes as of fire, feet of brass (untiring).
3. The Prophet. Voice as the sound of many waters.
4. The King. His scepter studded with stars.
5. The Judge. From his mouth comes the two-edged sword of judgment.
6. The Light. His face as the sun.
7. The Loving One. He bends over the frightened John, saying, in effect: "Do not be afraid. It is I. I am alive. I have the keys. Do not fear."

It is this glorified Christ who speaks to the seven churches, and through his messages to them he speaks to us.

The Letter to the Church at Ephesus

Christ saw the virtues of that church: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil." High praise, indeed! What more could anyone ask of a church than that? But "the Lord seeth not as man seeth." Christ saw all these virtues, but he saw also what the church lacked. "Nevertheless I have somewhat against thee, because thou hast left thy first love."

Many persons are like Bunyan's Pilgrim, for they pause and lose their way on Forgetful Green. I recall hearing Gipsy Smith tell how he kept above his desk a picture of himself as a gipsy boy. After speaking before royalty or to enthusiastic throngs, he would look at that picture to remind himself of that from which he had been saved. Christians need to remember what they were and what they did before Christ saved them. The members of that church in Ephesus had forgotten their first love for Christ and the motives which formerly had inspired them. If they did not repent and return to their first love, there was danger that their light as a church would go out.

The Letter to the Church at Smyrna

Christ said to this church: "I know thy works, and tribulation, and poverty (but thou art rich)." Some persons are poor in material possessions, but are rich within; others have many possessions, but their souls are poor.

Peter, in one place, proposes an interesting problem in spiritual arithmetic. He writes: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (2 Pet. 1: 5-7). The man who has done that is rich, even though he may not have a single dollar in the bank.

"Fear none of the things which thou shalt suffer." A Christian should not fear impending suffering; not that he will escape that suffering, but because he will receive strength to endure it. "Stand by and watch me die," said Bishop Farrar to a timorous follower. He was sure of his strength to withstand persecution.

According to tradition, Polycarp was pastor of the church in Smyrna at this time. The proconsul before whom he was brought, following his arrest, urged him in these words: "Swear, and I will release you! Reproach Christ!" Polycarp, unafraid, answered: "Eighty and six years have I served him, and he hath never wronged me; and how can I blaspheme my King who hath saved me?" When they were about to bind him to the stake, he said: "Let me remain as I am; for he who giveth me strength to sustain fire, will enable me also, without your securing me, to remain unmoved in the fire." For such noble souls there waits the crown of life!

VIEWPOINT OF YOUTH

By Colena M. Anderson

September's Lessons

The four lessons for this month are based on the Book of the Revelation of John. They offer for our study: (1) A message to the persecuted churches; (2) the truth that God is eternal and ever will be our source of help; (3) encouragement for enduring persecutions and overcoming opposition to Christianity; (4) a vision of heaven. The lesson texts were written almost two thousand years ago, but they have an important message for us today.

You will recall that the main objective of the lessons this year has been "to familiarize the pupil with great Christian teachings, with a view to building up Christian faith and life." To this larger aim you may wish to add during this month a secondary aim preliminary to the first: to develop an appreciation for the Book of the Revelation. Young People—and some older folk—turn from this book because they feel that they cannot understand all of its imagery and prophecy. It will be your responsibility to present some information that may lead them to a clearer understanding of the nature of this book and of John's purpose in writing it.

The Book of the Revelation

Your best approach may be an acknowledgment that the book is difficult to understand. Students of all ages have found it so. John Calvin omitted it when writing his commentaries on the

International Sunday School Lessons

Bible because the book to him seemed to be a sacred mystery into which it was unbecoming for common man to peer. However, if we stopped at all problems because they are difficult we never would solve any of them; we never would learn of the great truths that await our investigation.

The following facts may be regarded as a minimum essential to an understanding of the book:

The Writer: Although all scholars do not agree as to the writer of this book, John is commonly accepted as its author (See Rev. 1: 1, 4, 9). Also, it seems probable that this John is the same as the writer of the Gospel and the three letters, 1 John, 2 John, and 3 John.

Date: Some scholars say A.D. 70. Others about A.D. 95.

Theme: Jesus Christ—"the first and the last: I am he that was dead; and, behold, I am alive for evermore" (Rev. 1: 17-18).

Purpose: To reprove, comfort, encourage, and strengthen the churches in the western part of Asia Minor which were undergoing persecution.

Symbolism: The use of imagery is typically Oriental. We Occidentals, with our less imaginative minds, our materialistic outlooks, our literalistic expressions, find it difficult to read beneath the figurative language, but John's correspondents undoubtedly knew what he meant. Furthermore, John probably used a sort of code language in certain sections of his letters. This protected device would enable him to convey his message to Christians who understood the symbolism, but if his enemies seized the correspondence they could not use it as damaging evidence against him and the churches.

The Seven Churches

Beginning with the Church at Ephesus, the writer sends a message to six other churches in Asia Minor: Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea. Locate these on a map. (See Eph. 1: 1 and Col. 4: 16 for earlier references to two of these churches.) Read through the first three chapters of the Revelation and note the individual message to each church. Make a brief outline on the board of the praise, the criticism, the encouragement given to each. For your convenience the following framework is offered:

	Praise	Criticism	Advice or Threat	Final Message
1. Ephesus (2: 1-7)	v. 2, 3, 6	v. 4	v. 5	v. 7
2. Smyrna (2: 8-11)	v. 9	v. 9	v. 10a	v. 10b-11
3. Pergamos (2: 12-17)	v. 13	v. 14-15	v. 16	v. 17
4. Thyatira (2: 18-29)	v. 19	v. 20-21	v. 22-23	v. 24, 26-29
5. Sardis (3: 1-6)	v. 4	v. 1, 2b	v. 2a, 3	v. 5-6
6. Philadelphia (3: 7-13)	v. 8, 10		v. 11	v. 9, 12, 13
7. Laodicea (3: 14-19)		v. 15, 17	v. 16, 18	v. 19-22

The Message

Examine the last column to see how uniform was the message to all the churches. "Be thou faithful unto death." "To him that overcometh." In those early days of persecution the Christians needed this word of encouragement. "Be patient, endure, Christ will come to thee," wrote John to the churches.

How much do Christians need this same message today?

If any of us feels we do not need the counsel to be "faithful unto death" is it because we are already perfect, or too blind to see our great imperfections?

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. Preparation for Wonders.

PRELUDE. "My Soul, Be on Thy Guard."

CALL TO WORSHIP. Read Psalm 92: 1-5, and let the school repeat in unison verse 5:

"O Lord, how great are thy works!
And thy thoughts are very deep."

INVOCATION. Lord, teach us to prepare for the wonders thou wilt show to all who trust in thee. Amen.

OPENING TEXT. "And Joshua said unto the people, Sanctify yourselves: for tomorrow the Lord will do wonders among you." Josh. 3: 5.

HYMN. "Lord, for Tomorrow and Its Needs."

PRAYER.

For the wonders of creation, Father, we thank thee. We lift up our hearts and voices in gratitude. For the wonders of creative labor, the ability to conceive of beautiful things and to fashion them out of the materials thou hast placed in our hands, we lift our voices in thanksgiving. May our minds be pure, our intents and purposes right, that we may be ready to understand thy wonders, and with a clear eye discern thy workmanship in all. In Jesus' name. Amen.

SCRIPTURE READING. Joshua 3: 1-7.

RESPONSIVE READING.

Leader: "Lord, who shall abide in

thy tabernacle? who shall dwell in thy holy hill?

Response: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

Leader: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?"

Response: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

Leader: Who shall see God?

Response: "Blessed are the pure in heart: for they shall see God."

All: "Create in me a clean heart, O God; and renew a right spirit within me." (Ps. 15: 1-2; Ps. 24: 3-4; Matt. 5: 8; Ps. 51: 10.)

HYMN. "Open My Eyes That I May See."

MEDITATION ON THE THEME.

The Wise Man inquired, "Is there any new thing under the sun?" And he answered in the negative. "There is no new thing under the sun." Perhaps. But there are new ways of seeing the things that are under the sun. Sometimes a bit of well-advised preparation is necessary before we can see these things at all.

For instance, we look at the showing of a motion picture which our neighbor has taken on his travels to Europe and we think we are seeing a wonderful thing. We are. But an inventor has perfected a kind of spectacles made of polaroid glass that will enable us when looking at motion pictures made in a special fashion, to see a third dimension which was not discernible to us before. The picture then has depth as well as height and width. If we desire to see a picture in the third dimension, we must first equip ourselves with the specially designed spectacles.

The wonders of spiritual things, such as strength in time of need, joy in time of loss, assurance amidst doubt, power to achieve through weakness, are to be seen and experienced only after due preparation. The young aspirant to knighthood in the Middle Ages spent a night of vigil in his church, clad in full armor and with his hands clasped around the hilt of his sword. A Christian must make the long vigil of service and prayer, abiding in the power of the Holy Spirit, if he would see and share the wonders God will work through him.

HYMN. "Brightly Gleams Our Banner."

WORD OF DISMISSAL.

May the God of All Grace go with you, at all times and in all ways; may he uphold and strengthen you; and teach you the joy of living by his statutes. In Jesus' name. Amen.

POSTLUDE. "I Would Be True."

The Eternal God, the Source of Help

Revelation 7: 9-17

Revelation 7: 9-17

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

KEY VERSE: *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.—Rev. 4: 8*

TO BE READ EACH DAY

Sept. 8. M. The Lord God. Revelation 4: 1-11

Sept. 9. T. A Vision of God. Isaiah 6: 1-6

Sept. 10. W. Invincible in God. Jeremiah 1: 13-19

Sept. 11. T. Divine Security. Jeremiah 17: 5-8

Sept. 12. F. A Source of Help. Isaiah 40: 27-31

Sept. 13. S. The Strength of Life. Psalm 27: 1-3

Sept. 14. S. The Everlasting Arms. Deuteronomy 33: 25-27

SCRIPTURE SAYS—

By W. W. Adams

We must try to keep the connection as we hurry through the book of Revelation. In chapter 1, the chief matter of interest is the vision of Christ, around whom the entire book centers. Chapters 2 and 3 give us letters to seven churches. Christ is among these churches—encouraging, rebuking, enlightening, as is needed.

In chapters 4 and 5 we get a new vision of God. We see the throne of God and God on the throne, receiving adoration and praise from all creation. Read this dramatic scene carefully (chap. 4). In chapter 5 Jesus, the Lamb, comes into the picture. God sees all and has the record in a book, the book of destiny. The Lamb alone can unlock this book's secrets. In recognition of his ability to do this, he shares universal praise along with God the Father.

Chapter 6 records the breaking of six of the seven seals. Conquest, War, Famine, and Death ride forth before our eyes. The souls of the martyred saints cry out for vengeance, only to be informed that they shall have to bide their time, and that others are yet to suffer for Christ (6: 9-11). Midst great destruction, the peoples of earth cry out in fear and seek to hide themselves from the angry God who judges them (6: 12-17).

We here see evidences of the dramatic nature of this book. The sixth

seal was broken in 6: 12. The seventh is not broken until we come to 8: 1. So that all of chapter 7, in which today's lesson is found, is an interlude. Seals 1 to 6 held the record of great testings and destruction. Seal 7, when broken, will open up another series of seven dramatic acts of judgment—the seven trumpets (8: 2—11: 19). This is too much, even for the stoutest heart. So the tension is relieved in dramatic fashion in chapter 7. (For a similar interlude, see 10: 1—11: 14, between the sixth and seventh trumpets.)

Chapter 7 falls into two parts. Verses 1-8 describe how God directed that his servants should be sealed against being hurt by the four winds. Read vs. 1-3 and see how God caused a cessation in judgment, so that nothing was to be hurt further until God's servants should be sealed.

What a relief—this interlude! God knows and he protects his own! There is a limit to the testings that come to God's people! On another occasion God had protected some of his people from his judgments upon the wicked (Ezek. 9: 1 ff.). So now John hears the number of the ones sealed (vs. 4-8). The true Israel (Gal. 6: 16), not just people with Jewish blood in their veins, are sealed against the hurt that is to follow.

Then verses 9-17, today's lesson, picture the bliss of the redeemed in heaven. These saints are not saved from persecution and death, but through and beyond death into perfect bliss in the

glory world. We are permitted to look in upon these scenes before judgment continues (8: 1 ff.).

I. The Worshipers (vs. 9)

Surely no more information could be crowded into one short verse of Scripture than this verse contains. The vision of verses 9-17 followed the vision of verses 1-8: "After these things I saw." The vision of verses 1-8 was upon the earth; the one of verses 9-17 was in heaven. For we have here both the throne and the Lamb. This throne and the Lamb carry us back to chapters 4 and 5. We are here viewing the throne of God (chap. 4) and the Lamb, the Son of God, who holds the key to history and to the destinies of all peoples (chap. 5).

This crowd of worshipers was innumerable. John could give us the number of those sealed (chaps. 1-8), but neither he nor anyone else could number the host of worshipers in the glory world.

God draws his worshipers from all parts of the earth. Every *nation*, and all *tribes*, and *tongues*, and *peoples* were represented in this throng (cf. 5: 11-14).

They were *standing* before the throne and the Lamb. The verb "standing" here indicates a condition of security, of safety, and of permanence. They are in God's presence, not in fear and not as a passing experience, but in confidence and in unending triumph.

They are dressed in "white robes" and they have "palms in their hands." White robes were often worn by peo-

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ple in religious processions. White robes indicated purity and nobility of character. These together with palms were used to symbolize victory, triumph, and joy (see Matt. 21: 8 ff.). These in white robes are thus secure against further judgment (20: 4-6).

II. Their Worship (vss. 10-12)

There are two groups of worshipers.

1. *The Innumerable Host* (vss. 9-10). The great, universal throng cry with a *great voice*. This worship flows out of deep conviction. It engages all the interest and energies of the worshipers. There is nothing half-hearted and ceremonial about it. Nothing else matters now, except to worship God.

The worship is directed to both God the Father and the Lamb. Again this carries us back to chapters 4 and 5. God sits on the throne: he is the ultimate ruler and authority. From him come the plan of redemption and the means used in redeeming men. The Lamb is the means through which men are redeemed. He shares with the Father the grateful recognition and praise of the redeemed.

The worship is simple, yet profound: "Salvation to our God." That is to say: "We worshipers have been redeemed. Our salvation is an accomplished fact. We now enjoy it. It is no mere wishful thinking on our part. Nor is it mere hope and longing. We have it now. This salvation came to us from God—Father and Son. We now praise and worship him for it."

2. *The Angelic Host* (vss. 11-12). Look again at chapter 4, vss. 2, 4, 6; also 5: 11. Note the throne, the elders, the living creatures, and the angels. These angels were encircling the throne, and therefore were encircling God the Father who sat on the throne, and also the Lamb, as well as the elders and the living creatures.

These angels do three things. They *fall prostrate* upon their faces before the throne, that is before God. Men always have instinctively felt that in God's presence they should humble themselves. This spirit of humility is accentuated and most easily expressed through bodily prostration. But this can be done as a mere formality, in which case it is void of all real value.

They also *worshiped*. In spirit and in mind, they adored, revered, and praised their God. This worship in spirit and heart goes deeper than words. God is a Spirit, and true worshipers approach him in spirit and in truth (John 4: 23). Out of this true spring of acceptable worship arise all other fitting acts and exercises of worship: words, gifts, deeds.

And then they spoke *suitable words*. They spoke: they had a message. Their first word was "amen," which means, "Let

it be true." This refers back to verse 10. The angels then begin by endorsing the message of the redeemed, "salvation to our God." They continue in words that are matchless in their majestic beauty, truth, and power. It is a seven-fold hymn of praise. Read it, say it over many, many times. In the Greek each of the nouns has the article. Therefore read it literally: "The blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the might, be unto our God for ever and ever." In these beautiful words nothing vital in the believer's experience of God is omitted. Thus we see that the eternal God is the source of all our help.

III. Their Redemption (vss. 13-14)

The worshipers have worshiped. Their worship flowed out of experience. It was based upon accomplished facts. This redemptive experience is now set forth in clear language.

John, in beholding this wondrous vision, had said nothing. But he had thought much. In some way he disclosed a restless, inquiring mind. This anxious, longing spirit perhaps showed on his face. So that one of the elders answered John. (For a similar experience, see Zech. 4: 1, 6).

The elder put a question to John. The question concerned John's interest. That interest was not in the question of the numbers of the redeemed, but in their character, their redemptive experiences, their personal history. So the elder asks who these are who are arrayed in white robes and whence they came. John sees them in the glory world, happy in the service of God. What gave them that privilege and ability? Perhaps John and others might, through this knowledge, prepare themselves the better to serve God.

John's answer was wise: "My Lord, thou knowest." That is to say, "I do not know, but I want to know; and you can tell me."

The elder's reply is brief, pointed, arresting. These came up out of "great tribulation." John and his readers are living in a time of deep distress. What a comfort to learn that the saints of heaven came also out of great tribulation! This was true of Christ himself, of the saints described in the book of Acts, and of Paul and his collaborators in missionary activity. As John wrote these words, and as you and I read them, it was and is increasingly true.

Moreover, they were martyrs; but martyrdom had not saved them. They were saved by blood, but not their own. Nor were they passive—mere recipients of salvation. They washed their robes: they were the actors. They washed their robes in Christ's blood and made them

white. This interpretation of the origin and character of the saints does not encourage us to try to escape persecution, but to see to it that whether persecuted or not, we make ourselves ready for life with God in the glory world.

IV. Their Rewards (vss. 15-17)

The inspiration and encouragement are heightened toward the end of this magnificent vision. Let us simply outline the rewards coming to the redeemed.

1. Because they have applied Christ's redemption to their souls ("therefore"), they have the high position of being before God's throne.

2. They serve him continually in his temple. This is not ceremonial, but vital, spiritual, worship and service.

3. God spreads his tabernacle over them—in intimate, protective care. The Jews had looked forward to this shepherding care. It is fulfilled in Christ (Ps., chap. 23; Zech. 2: 10 ff.; John 10: 11 ff.).

4. In God will be ended all human want. If the two strongest human cravings, hunger and thirst, are ended, we may be sure that all want is likewise ended (see Matt. 5: 6; Luke 16: 24).

5. Never again will they suffer from the heat of sun. The Oriental knew well the suffering caused by the excessive heat of that climate and country. This is to be ended.

6. For the Lamb, Jesus Christ, shall shepherd them, and like a true shepherd shall lead them unto fountains of living water (cf. John 4: 12, 14; Rev. 21: 6).

7. All tears and sorrow shall cease. This promise would mean much to John's persecuted readers (cf. 21: 4). Does it mean as much to you and me?

Thus we see that, according to this vision, God is the source of help in all of history—past, present, and future.

LESSON APPLIED

By Howard K. Williams

Purpose. To help the members of your class realize that the redeemed before God's throne have come victorious out of great tribulation; to help them realize also the adequacy of God's help for us in this present day, when young men are being torn from their homes by war, when there is so much bitterness and suffering in the world, and when everyone is wondering why these things should be. Strive to make your treatment of this lesson practical, rather than theoretical.

Preparation. Study carefully Revelation, chapters 4 through 7. Get clearly in mind the series of pictures presented. This is important to a proper understanding of the Scripture assigned.

The Opening of the Seals

Refer to the last lesson in which was given an outline of the seven sevens. Following Christ's messages to the seven churches come the apocalyptic revelations. In chapters 4 to 7 we are told of the opening of the seven seals. In presenting this lesson to your class, make it as clear and simple as possible. Avoid those intricacies which will only confuse them.

The church members of John's day were being persecuted so sorely that they were both distressed and perplexed. John, the writer of this book, was in exile on the Isle of Patmos. He was in the Spirit on the Lord's day, and he had a vision. A door into heaven seemed to open, and he heard a great voice, like a trumpet, announce that he was to see the things that should come hereafter (4:1).

As he looked through the opened door, he saw One sitting upon the heavenly throne. In an attempt to describe what he saw, he resorted to symbols. He said that the One upon the throne had great beauty of color, in reds, yellows, and brown, like the jasper and the sardius stones. The jasper was symbolic of holiness, the sardius of justice. About the throne was a rainbow that was the color of an emerald, a symbol of God's promise of pardon and rest.

Before the throne were four and twenty seats, occupied by elders clothed in white and wearing crowns of gold; no longer only priests of God, but now become kings of God. Out from the throne, like thunder and lightning, came the judgments of the Holy Spirit of God. In front of the throne burned seven flames of fire, indicative of God's perfect Spirit. Also there was a crystal pool, as deep as the sea, and clear and calm; adequate for cleansing. The strange beasts that gave God perfect service, praised him without ceasing, crying: "Holy, holy, holy, Lord God Almighty." At the same time, the four and twenty elders worshiped before the throne, saying, "Thou art worthy, O Lord, to receive glory, and honour, and power."

In the hand of the One sitting upon the throne was a great scroll with seven seals. These seals were so placed that only one portion of the scroll could be opened at a time. An angel called forth, "Who is worthy to open the book, and to loose the seals thereof?"

John wept when he learned that there was no man anywhere worthy to break the seals. But he then heard a consoling voice: "Weep not, behold the Lion of the tribe of Judah hath prevailed." As John looked, he saw the Lion as a Lamb that had been slain, having seven horns and seven eyes (that

is, perfect in power and in knowledge). The slain Lamb was praised by all creation as worthy to open the scroll.

There is not space here to relate all that occurred when each seal was broken. It must suffice to say that after the war, and pestilence, and persecution, there was revealed a great multitude who, having been redeemed by the blood of the Lamb, were now standing before the throne of God.

The Practical Meaning of This Vision

John saw this multitude of the redeemed as they praised God—a multitude that no man could number. But God knew them all by name! How many will be saved? No man knows. It is our business to receive the salvation which the Lord gives, and to make his mercy known to others, that they, too, may be saved.

This great multitude was composed of all nations, kindreds, peoples, and tongues. Race prejudice does not exist before the throne of God. There is no racial discrimination there. The love of God goes out to all and is adequate for all.

"Red and yellow, black and white,
All are precious in his sight."

"Isn't it a beautiful thing to be a Christian!" exclaimed a Chinese convert. The words are echoed by all true Christians, whether Americans or Africans, Europeans or Asiatics.

Those before the throne were clothed in white robes. The whiteness symbolized the purity of character of the redeemed. Here, in spite of all our efforts at sincerity, our motives are mixed; there, no evil shall enter in. Here the white robes of innocent children become besmirched with the experiences of the years; there our white robes will grow whiter with the wearing.

The multitudes held palms in their hands. Palms indicate praise. The redeemed join with all creation in a paean of praise to God. Here, in spite of ourselves, we sometimes doubt; there we shall have no doubt.

"Careless seems the great avenger;
history's pages but record
One death-grapple in the darkness 'twixt
old systems and the Word;
Truth forever on the scaffold, Wrong
forever on the throne,—
Yet that scaffold sways the future, and,
behind the dim unknown,
Standeth God within the shadow, keep-
ing watch above his own."

This multitude is made up of those who have come out of great tribulation. Some definite period of tribulation doubtless was in John's mind, but the words have a broad application. All character is made perfect through suffering. The

diamond must be cut to bring out its scintillating beauty. The forest must be crushed to produce coal. The steam must be confined to produce power. The grain must die to live. We may wish it were otherwise, but "whom the Lord loveth he chasteneth." God is not interested in rearing spoiled children, but worthy sons with character.

These redeemed served God day and night. Some think of heaven as a place of rest. And we all want that. But rest, without work and service, is not really rest. We shall have worth-while work to do in heaven, but we shall not grow tired in the doing of it.

They shall know neither hunger nor thirst, for the Lamb shall feed them. Here we feel dissatisfied, sometimes not even knowing what it is that we want. There we shall be fed with bread that satisfies, and shall drink living water that will quench our thirst.

God shall wipe away all tears. Whatever God does, he does well. There will be no tears in heaven, for there will be no cause for tears.

The section of Scripture with which this lesson began—the opening of the seals—indicates that life here is a mystery. The meaning of the scroll of life is hidden from our view. But someday Christ will open the seals for us, and then we shall know.

"Not now, but in the coming years,

It may be in the better land,
We'll learn the meaning of our tears,
And there, sometime, we'll understand."

Taking the section in its entirety, we have the assurance that those who serve the King of Kings will have the ultimate victory. When we live for Christ, whether the path lead up or down, we may journey on with courage, knowing that someday we shall reach our heavenly home.

VIEWPOINT OF YOUTH

By Colena M. Anderson

The Lesson Setting

To give to the class a setting for the lesson, review briefly the chapters between last week's Scripture lesson and the one for this week. Note the suggestion that this review be *brief*. It is possible to become so involved in the symbolism of those intervening chapters that no time will be left for today's beautiful lesson on the Eternal God, the Source of Help.

The best way to present the setting will be to picture, without reading the passages to the class, the vision related in chapters 4—6. By carefully chosen words, show the throne set in heaven, and One sitting upon the throne (Rev.

4: 2), the four and twenty elders arrayed in white (vs. 4), seven lamps of fire burning before the throne (vs. 5), the sea of glass before the throne (vs. 6), four creatures constantly praising God vss. 6-8), the book with seven seals, the Lamb (vs. 6), the one worthy to open the book (vs. 9), four angels holding the four winds of the earth (7: 1), one angel with the seal of the living God (vs. 2), sealing twelve thousand of each of twelve tribes.

The Vision Continued

With the above as a background we are now ready to present the lesson chosen for today: If you who are to teach it have not found yourselves deeply moved by its beauty and truth, then read it again. Take it into one of your quiet hours and give yourselves to it until you, too, see its shining beauty and hear the words singing in your hearts. Be very sure of this: you never will be able to make your classes catch its loveliness and power until you yourself have first done so. You never can help a class find God as a Source of Help until he has been that to you.

Today it would be advisable for the teacher to read the text to the class. Seek for complete attention to your reading, then read as you never have read before. When you come to verses 16 and 17 read from your own conviction instead of from the Bible. Know those verses by heart, feel their glorious promise so vividly that by the very power of your own joy in them you make them living words for your class.

The Elder Speaks

Picture for the class one of the four and twenty elders (Rev. 4: 4) asking the question "Who are they?" (Rev. 7: 13). Then, after John's statement, came the elder's own answer to his own question (verses 14-17). All the time he knew who they were and whence they came. Why he asked the question is not quite apparent.

Out of Tribulation

Coming from the Greek word *tribula*, an instrument used for threshing, the word carries with it the idea of rough treatment and of separation of the valuable from the valueless. The *tribula* was a sledge made of thick boards overlaid with pieces of iron and sharp flint; when, with a heavy weight upon it, the sledge was drawn across the sheaves piled on the threshing floor it separated the grain from the chaff.

In our times of tribulation, sometimes we can encourage and strengthen ourselves by reminders of what great tribulations others have gone through. There is no better medicine for depression than to look around and see how light our

burdens are in comparison with those carried by others. At this point in the lesson offer examples of fine Christians who have endured great tribulations unflinchingly and therefore have the right to stand before the throne arrayed in white.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. The Doer of Wonders.

PRELUDE. "To the Evening Star" (Tannhauser), Wagner.

CHORAL CALL TO WORSHIP. The first stanza of "Come, Thou Almighty King."

INVOCATION. O Lord and Father, we contemplate in awe thy power to perform wonders. Grant us, we pray, a new vision of thy omnipotence. Amen.

HYMN. "This Is My Father's World."

WORD OF DIRECTION. "I would seek unto God, and unto God would I commit my cause: Which doeth great things and unsearchable; marvelous things without number," Job 5: 8, 9.

SOLO OR QUARTET SELECTION. (Suggestion: "Thou Art, O God, the God of Might" or "God of Our Fathers, Whose Almighty Hand.")

PRAYERS. (To be led by someone appointed by the superintendent.)

As we join our hearts in grateful prayer, will someone lead us in making petition:

For a clearer conception of the unchangeableness and stability of God.

For a fuller recognition that God's hand has performed all of the wonders in the world about us.

For a deeper consciousness of our utter dependence upon our Creator.

For the peace and poise that come of knowing these things about God.

(The leader may wish to use this closing prayer.)

All-glorious, omnipotent God, we would enter into the heritage promised us by Jesus of being one with him in Thee. Take away our fretful concern. Grant us the faith which brings thy peace. Amen.

SCRIPTURE READING. Job, chapter 37. HYMN. "Lord of All Being, Throned Afar."

THOUGHTS ON THE THEME. It happens sometimes that a famous author will be present in a bookstore to autograph copies for the purchasers of his latest work. What a crowd gathers! Just to see the one who wrote the book is a great thrill.

How often, when we look about us at the marvels of seedtime and harvest, of the changing seasons, do we feel that we must cry out, "God! Creator!" Are

not these things far more wonderful than the book, the picture, the statue, the bridge, made by man?

In the days of Jesus' ministry, certain Greeks heard the testimony of those who had been healed by Jesus; heard the witness of many who had found a new, abundant way of living to replace their old sinfulness; and heard the challenge of Jesus' teachings of love and brotherhood. Not content with *hearing*, they came to Philip and said, "Sir, we would see Jesus."

Today, even as we praise God for the wonders he works through the hands of man, we long to see the Doer—our wonder-working God.

HYMN. "Mighty God, While Angels Bless Thee."

BENEDICTION. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 3: 20-21.)

QUESTIONS FOR CLASS DISCUSSION

1. We live in a war-filled world, and we know that "Crowns and thrones may perish, kingdoms rise and wane." What courage and cheer may the church of Jesus take from John's vision of the eternal throne of God?

2. What verses of Scripture can you cite to show that man's one sure hope, his one certain source of help and deliverance, is in God? (Ps. 46: 1 and Ps. 118: 8-9 are typical of the many verses that might be mentioned.)

3. Why is it that today, except at funeral services, we seldom hear sermons about heaven? Is our preoccupation with this present life a healthy or an unhealthy tendency? Would more teaching about heaven unfit men for their daily tasks? Would it make them less interested in social betterment? Or would it, on the other hand, make men stronger and braver? Would it make them more devoted servants of God and of their fellow men?

4. Do men, if they are to live at their best, need assurance of a future life? Has the present-day neglect of the biblical teaching concerning heaven been partly responsible for the rise of spiritualism with its spurious revelations?

"As soon as one nation no longer recognizes its social unity with another nation, all morality collapses, and a deluge of hate, cruelty, and lies follows. The problem of international peace is the problem of expanding the area of love and social unity."

—WALTER RAUSCHENBUSCH

Overcoming the Adversary

Revelation 12:1—15:4

Revelation 12: 7-12; 15: 2-4

12: 7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

15: 2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

KEY VERSE: *And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.—Rev. 12: 11*

TO BE READ EACH DAY

Sept. 15. M. The Accuser Cast Down. Revelation 12: 7-12

Sept. 16. T. The Song of the Lamb. Revelation 15: 2-4

Sept. 17. W. The Victory of Faith. 1 John 5: 1-5

Sept. 18. T. Victory in Poverty. Philippians 4: 10-13

Sept. 19. F. Victory over Self. Romans 7: 22—8: 2

Sept. 20. S. Armed for Victory. Ephesians 6: 10-16

Sept. 21. S. Tempted but Victorious. Matthew 4: 1-11

SCRIPTURE SAYS—

By W. W. Adams

We recall that last Sunday's lesson, chapter seven, was part of an interlude between the breaking of the sixth and seventh seals. The breaking of the seventh seal (8: 1) was followed, after a period of silence, by the blowing of the seven trumpets (8: 1—11: 19).

Before going forward to today's lesson, we need to note one matter in particular. The entire book of Revelation is picturing the conflict between good and evil. God is dealing with, exposing, judging sin. Judgment comes in cycles of sevens, with certain connecting events, interludes, explanatory statements. Thus we have had the letters to seven churches (chaps. 2-3), the seven seals (4: 1—8: 1), the seven trumpets (8: 2—11: 19). The seven bowls lie ahead (chaps. 15-16).

Now the plot of this great drama becomes clear. If, at any point in God's judgment upon sin, the sinners had repented and changed their ways, judgment would have ceased. It was the failure of sinners to repent that forced God to lead on from one cycle of judgment to another.

Here then is the matter to be noted. Did the destruction of seals one to six (6: 1-14) lead men to repent? Read 6: 15-17 and see. Instead of repenting, men only tried to hide from God, and that was entirely futile. Failure to

repent only forced God, after sealing the faithful against further injury (chap. 7), to proceed to further judgment. What was the effect of the destruction that accompanied the blowing of the seven trumpets (8: 2—9: 19)? Did men repent? Read 9: 20-21 and see. No, men continued in idolatry, murder, and sin.

So God prepares for further prophecy, witnessing, and judgment against sin. At last there appears one small ray of light: "The rest were affrighted, and gave glory to the God of heaven" (11: 13). This is the first evidence that victory for God and God's people is on the way. This is followed by the seventh trumpet (11: 15). This called forth from heavenly voices a most beautiful song of victory to God the Father and to Christ (11: 15-18). But even then the nations were angry and the announcement was made that the dead were soon to be judged. This scene closes (11: 19) with evidences of more dramatic events to follow.

And such events do follow. Chapter twelve gives us an entirely fresh beginning. We have here a vision of the dragon, representing Satan, the adversary of the Messiah and of the human race, at war with the Messiah. This war is fought first in heaven, only to be transferred later to earth. It is here that part of the Scripture in today's lesson is found. Chapter 13 describes this war on earth. In 13: 1-10 we see the Beast, representing most likely the imperial power of Rome. Then in 13: 11-18 we

see the false prophet, representing perhaps the imperial priesthood of Rome. In 14: 1-5 we witness the bliss of the redeemed, followed by the appearance of angels announcing the doom of the earth (14: 6-20). Lastly (15: 1) seven other angels appear with seven plagues. These, let it be observed, "finish the wrath of God" (15: 1). Accordingly, we witness in today's lesson the approaching end of God's judgments. At last judgment is accomplishing its purpose. Men are beginning to repent and to overcome the adversary. This then is the background and the atmosphere of the few verses of Scripture printed in our text today.

I. War with the Adversary (12: 7-12)

1. *The occasion of this war.* This is not difficult to discover. In 12: 1-6 we see Satan and the Messiah coming close to warfare. John saw a woman ready to give birth to a son. This mother perhaps represents Israel or the church of the Old Testament era. Actually Christ came out of Israel. Or, we may say that he came from God, but that he came through Israel. The dragon was standing ready to devour this son (vs. 4). Recall Herod's attempt to kill the baby Jesus, and the Pharisees and others opposing Jesus at every turn, finally killing him. But the Messiah escaped (vs. 6). The vision here passes over the Messiah's earthly career and moves on to his ascension to the throne of God. Moreover, the mother likewise was preserved against the fury of Satan

International Sunday School Lessons

(vs. 6). The writer here hurries over much history, for his interest lies in the Messiah's escape for the moment and in Satan's anger at the thwarting of his plans to destroy the Messiah. For it was this situation that constituted the occasion of the war.

2. *The battle joined (vs. 7).* There arose war in heaven. Satan and his angels fight against Michael and his angels. We instinctively rebel against the idea of Satan having access to heaven. And we naturally want to know when this battle took place. This question lies beyond our knowledge. Men, of course, do undertake to explain these matters. Some reduce them to myths altogether. Some locate the battle far in the distant past; others at the coming of Christ to earth; still others see in this a preview of a great, final battle in the future.

But these historical difficulties are beside the point. The point being made here is that Satan is determined to fight down the Messiah. Being thwarted in the attempt to destroy him during his incarnation, he only pushes the battle on to the very throne of heaven. This, then, instead of referring to specific events in history, could be merely a dramatic picture of the intense and deadly warfare that Satan has inaugurated against the Messiah and his church. One thing is clear: Satan has attacked the Messiah and intends to fight him to the end.

3. *Satan Defeated (vs. 8).* Whether or not we can ever recapture the history here alluded to, it is distinctly relieving to read that Satan and his cohorts did not prevail and that their place in heaven was not found any more.

4. *Satan Cast Out (vs. 9).* This followed logically upon his defeat. Satan is here called "the old serpent," carrying us back to Genesis 3:1 ff, where the Serpent deceived our foreparents. Ever since he first deceived Eve he has been out seeking to deceive, and largely succeeding in his efforts, the whole human race. Jesus warned that he would deceive, if possible, "the very elect" (Matt. 24:24).

But Satan and all his cohorts were cast out. Jesus had seen Satan fall from heaven (Luke 10:18). This then gives us hope. Satan cannot prevail against the Messiah.

II. The Meaning of the Victory (12:10-12)

Following the overthrow of the Adversary, there came a heavenly voice interpreting the victory.

1. *Victory Announced (vs. 10).* The voice began, "Now is come." The word *now* really means *recent*, just now. There could be no victory apart from the defeat of Satan.

"Now is come salvation." The salva-

tion, the victory that has come to believers, because of the Messiah's victory over the Adversary.

". . . strength" (power). God's power in overthrowing Satan.

"The kingdom of our God." God's kingdom or empire or rule can now be effected, since Satan has been conquered.

"The power of his Christ is come." The power (authority) committed by the Father to the Son (Matt. 28:18; John 17:2).

This victory is the result of the Accuser of men being cast down from heaven.

2. *The Basis of the Victory (vs. 11).* This basis is twofold. First, "the blood of the Lamb." Christ's victory over Satan, at the price of his own blood, enabled and enables his followers to overcome the adversary. The atonement is here in plainest words. The Scriptures nowhere explain how Christ's death gives victory to his disciples, but the fact itself is surely taught, here and elsewhere.

Secondly, "the word of their testimony." The martyrs did their part in bearing testimony. In word, in deed, they were loyal and true. Jesus was obedient unto death (Phil. 2:8). These disciples could likewise resist unto blood (Heb. 12:4). "They loved not their lives unto the death." This is not victory that escapes death, but victory in spite of death.

3. *The Two Results (vs. 12).* In view of the great victory in heaven (vs. 10), all the inhabitants of heaven, angels, and saints, are called upon to rejoice. But for the peoples of earth, it is a different story. Satan's defeat in heaven only angered him the more. If he cannot defeat the Messiah, he will persecute the saints on earth. He knows his time is limited for hurting the saints. So the struggle will be intensified. It will bring woe upon the saints on earth.

III. The Victors Triumphant (15:2-4)

One needs to read 12:13—15:1 at this point. The battle has continued. Judgment is about to end. The saints are overcoming the adversary.

1. *The Victors (vs. 2).* These saints have come safely through their trials. They have won the victory over Satan and his cohorts. They now stand upon the shore of the glassy sea, ready for admission into the presence and the glory of God the Father. They hold harps in their hands—ready to celebrate their victory.

2. *The Victor's Song (vss. 3-4.)* As a background to this scene, one needs to go back to Exodus. Read the story of Moses delivering Israel through the Red Sea, and then, as their captain, leading them in a great song of victory (Exod.,

chaps. 14-15). Now a second deliverance is assured: for Babylon (Rome,) (14:8) has been judged and the saints delivered (15:2). Christ, the second Moses or Deliverer, the Christians' Captain (Heb. 12:2), leads them forth.

So they sing the song of Moses and the Lamb (Jesus). Their song is interesting. They do not praise themselves, nor do they praise God because of their own sufferings and deeds. Rather, they praise God for his own marvelous works. God is king, the sole Ruler of men. His ways are just and true. Even in his judgments upon sin, he never makes a mistake. He alone is perfectly holy. God's holiness and justice, made manifest in his righteous judgments, will draw all nations to God—to worship him and to glorify his name. Christ has overcome the adversary. So shall all who trust and obey him. And they too shall join in the new song of Moses and of the Lamb.

LESSON APPLIED

By Howard K. Williams

Purpose. To give the members of the class an understanding of the conflict between good and evil and to show its magnitude and severity; to give assurance that men may turn to God for help in the present world turmoil; and to make clear the method whereby evil may be overcome.

Preparation. Many passages in the Revelation are difficult of interpretation. It is not possible here to consider all the different views which have been advanced. What is important is that the teacher read thoughtfully the verses assigned; then, instead of undertaking to explain each phrase, draw from the passage some lessons which will be of practical help to the class members.

The Pictures Presented

Upon the opening of the seventh seal there was for a time silence in heaven. The seven angels standing before God were then given seven trumpets. After the saints had prayed, the angels one after another sounded their trumpets. By a series of visitations the earth was partially destroyed. Upon the sounding of the seventh trumpet, John heard great voices announcing: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

The sounding of the trumpets was followed by the appearance of seven mystical figures. A woman clothed in the sun gave birth to a child; she represented Israel giving birth to the Christian church. A red dragon appeared and fought against the child, who escaped by being caught up into heaven. In heaven,

Michael and his angels fought victoriously against Satan and his followers. A beast, endowed with great power, arose out of the sea and overcame the church; the beast probably represented Rome. The sixth mystical figure, set over against these other forms of power, was the Lamb. He "stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." They sang a new song, which none save those that had been redeemed could sing.

Then there appeared an angel to preach the everlasting gospel upon the earth to all peoples and nations. Another angel announced the fall of Babylon. A third angel proclaimed the doom of the followers of the beast. A voice from heaven said, "Blessed are the dead which die in the Lord." Thereupon followed a vision of the final victory of the Lamb (14:14-20). The final mystical figure pictures seven angels with seven vials of judgment; thus the seventh of the series is merged into another series of seven.

It is evident that these figures are symbolic. Some are easy of interpretation; some are not. As John experienced this series of visions on the isle of Patmos, there came to him one conviction: the certainty of the victory of the Lamb, even though in the world about him the victory of Satan and his hosts seemed certain.

The Practical Application

To John, as to all of us, comes the question: "Why this everlasting conflict between good and evil?" How did evil ever get started? Genesis tells us that in the Garden of Eden the serpent beguiled Eve; Adam disobeyed God in eating the fruit of a certain tree. But where did the serpent get this idea of disobeying God? John carries the problem back into heaven; he explains that a powerful angel, Satan, took it into his head to rebel against God, and so fell.

Though there is much that we cannot understand, we know this: that when God made man, he gave him a will. Man is permitted to make choices; he can say Yes or No. When a person presumes to say No to God, any evil becomes possible. As a switch in the railroad track can start trains in either of two directions, a Yes or a No to God will make a difference of destination—the difference between heaven and hell.

Though men may hold different beliefs concerning the personality of the Devil, no sane man can deny the presence of evil, or the power of evil, in the world. The conflict between good and evil begins in one's own heart. Paul, consecrated man that he was, found that the good he would do, he did not; and the evil that he would shun, he practiced. If such a man had this experience, should

we wonder that the battle is waged in our lives?

John wrote the book of Revelation to encourage the struggling Christians of his day. He acknowledged the great power of Satan, but he was convinced that Jesus would come forth victorious. He knew that Jesus' power was greater even than Satan's. The symbolism encountered throughout the book of Revelation proclaims the certainty of Christ's victory. For example, the number of the beast is given as 666. Students of the Bible have advanced many interpretations of this number, some of them fanciful in the extreme. Some have seen in the number a reference to Nero, to Napoleon, to the Kaiser, and more recently to Hitler. I think there is a better revelation. Six falls short of being seven. The number 666—6 repeated three times—means continually to fall short of perfection. For a time Satan may appear to have power superior to that of God himself, but finally he will fall short, and some day he will be completely defeated. History bears out this theory. Caesar was brought low, and Napoleon, and the Kaiser. Hitler seems irresistible, but wait! God still has the final move, and in the end Hitler too will be brought low.

Victory will yet be the portion of those who trust in Christ. The loud voice from heaven said: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down." We are fighting in the cohorts of Christ, or we are on the side of Satan. Everyone must choose which side he will be upon. Today the victory of the spiritual may seem doubtful. This is a time that tries the patience of the saints.

"In the corrupted currents of this world,
Offence's gilded hand may shove by
justice;

... but 'tis not so above."

Over against Satan and the beast is the Lamb of God, the means of victory. "And they overcame him by the blood of the Lamb." The victory over Satan is won, not through the power of the Lion of Judah, but through the sacrifice, the blood, of the gentle Lamb. This is one of the hardest lessons for us to learn. We are prone to feel that hate must be fought with hate; that might must be overcome with might. When shall we learn that we always reap what we sow?

The missionary practices the way of love and service. One medical missionary treated a man who was ill with smallpox. Sometime later, when the patient had fully recovered, he came to the missionary with a small offering of money. The missionary said to him, "I did not

do it for pay." "Why then did you do it?" asked the man in astonishment. "I did it," replied the missionary, "because Jesus came into the world to heal and save men." "O white man," pleaded the native, "show me Jesus; show me him."

Kindness conquers. Love wins. By the sign of the cross, we shall be victorious.

"They overcame him . . . by the word of their testimony." And we must bear testimony to Jesus Christ. We must make it known, by what we say and do, that the Lamb of God alone can take away the sins of the world.

There is one more thing that we read. "They loved not their lives unto the death." No one has really found life who has not found something worth dying for. We need, in all our Christian work, a greater measure of life-and-death earnestness. We must put Christ ahead even of our lives. To die for him is to find the life everlasting.

VIEWPOINT OF YOUTH

Evil in the World

Every young person knows that a great deal of evil exists in the world today. No matter how sheltered his life may have been, no matter how good the community is in which he lives, in various ways he has come into personal contact with evil. He not only reads in the newspapers of drunkenness; he sees it on the street. He hears of stealing on a large scale, either by individuals or by gangs; he witnesses it on a small scale in school and in his own neighborhood. Also, he learns of murders committed for various reasons.

A young person thinks of such evils as war. Picture the murder of hundreds of thousands of people, accomplished not only through the combat of armies but by bombing men, women, and children who are not engaging in the fighting. Take into account the ships that are being sunk, the numbers that are dying from disease that follows warfare, the starvation and the undernourishment that break down defenses against disease. We are utterly unable to estimate the terrific toll of human life that is being exacted by the wars now raging in the world.

Was there ever a time when we encountered lying on such a gigantic scale? Deceit has been turned into a powerful weapon. Everything goes! Things that we formerly considered as low and despicable have been seized upon as legitimate means of attaining the ends of war.

Fear is another evil. How many people live in constant dread! Fear of death, of violence, of poverty, of unemployment, of want in old age.

Think also of such evils as jealousy,

greed, covetousness, cruelty, envy, malice, hatred.

All of these evils have existed in the world for a long time. While here and there the forces of good have made some advances, no complete victories have been won. There still remains much to do.

Evil Can Be Conquered

When Jesus was here on earth he encountered a great many forms of evil. As one reads the Gospels one finds an astonishing amount of injustice, hypocrisy, dishonesty, and callousness to suffering among the Jewish people; yet they were far more humane in most respects than any of their neighbors. For centuries the people had been living under the law of Moses, which set before the nation ideals of justice and equity, even kindness, far above the practices of other countries.

Jesus looked upon the evils of his day as realities to be dealt with. He never attempted to escape from his world, as some have tried to do by living as hermits. He consistently refused to compromise with evil. At the very outset of his ministry the strongest temptations were placed before him, and every one of them meant a compromise; moreover, he had to face other situations throughout his ministry in which similar questions had to be answered. Jesus took this strong, positive position: evil can be conquered, evil must be conquered. He believed that a part of his mission was to oppose evil and to destroy it. He came to break the power of sin in men's lives. He regarded persons who followed the ways of sin as slaves. "Every one that committeth sin is the bondservant of sin" (John 8:34). He proposed to free those slaves.

As means of conquering some of the evils of everyday life, Jesus proposed certain teachings that seemed hard to understand. He urged people to love their enemies, to pray for those who persecuted them, to show kindness to those who had been mean and hateful. He taught his disciples that the kingdom of God would spread throughout the world by such means, not by force of arms or by political measures.

What Can Young People Do?

1. They can keep their eyes open to the evils that surround them. This does not mean that a person is to think only of the disagreeable side of life, the horrors and the sins that exist. One can easily drift into pessimism, or get a distorted view of life. It means that an individual must recognize the presence of dangers and imperfections.

2. They can learn from their Bible reading and study how Jesus tried to conquer sin and overcome evil. With

all of his love and kindness he was unable to win everyone to him. In spite of his earnestness and divine power only a beginning was made during his life, and he gave into the hands of his disciples the responsibility of carrying on what he had started.

3. They can cultivate the conviction that in the end good will triumph over evil; they can keep before them the vision of John in which he saw Jesus as the supreme victor over every evil force that ever existed. A Christian knows in advance that he is fighting a winning battle.

4. They can follow Jesus daily in his crusade against sin and evil and try to conquer in the way that he did. That takes courage, faith, reliance upon God. They can also be builders of righteousness and good will and kindness by living according to the principles that Jesus laid down for his disciples throughout the ages. It is not so much a question of "Can we do it?" with the help of God as "Will we do it?" today, tomorrow, and each day of our lives.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. The Performing of Wonders.

PRELUDE. "Mine Eyes Have Seen the Glory."

HYMN. "My God, I Thank Thee."

CALL TO WORSHIP.

"Praise ye the Lord. O give thanks unto the Lord; for he is good; for his mercy endureth for ever."

—Ps. 106:1

"Seek the Lord, and his strength: seek his face evermore."

—Ps. 105:4

A LITANY OF WONDER.

"O give thanks to the Lord of lords:

For his mercy endureth forever.

To him alone who doeth great wonders:

For his mercy endureth forever.

To him that by wisdom made the heavens:

For his mercy endureth forever.

To him that stretched out the earth above the waters:

For his mercy endureth forever.

To him that made great lights:

For his mercy endureth forever.

The sun to rule by day:

For his mercy endureth forever.

The moon and stars to rule by night:

For his mercy endureth forever.

Who giveth food to all flesh:

For his mercy endureth forever.

O give thanks unto the God of heaven:

For his mercy endureth forever."

—Ps. 136:3-9, 25-26

PRAYER. O God, we feel the pulsing of thy working, in the world about us and in our hearts. We understand that as thou didst work and as Christ worked, so the Holy Spirit is working in creation at this moment, seeking to win all men unto thee, seeking to perform the mighty wonder of changing willful hearts into willing hearts before thee. Lest we be discouraged, may we ever be mindful of the great things thou art doing now. May we never fall into the error of thinking that thine arm is shortened, that it cannot save. In Jesus' name we pray. Amen.

SCRIPTURE READING. Isaiah 61:1-6.

HYMN. "God Moves in a Mysterious Way."

MEDITATION ON THE THEME. Through all ages when trouble and disaster have come, man has cried out, "Where is our God? Why has he forsaken us?" Willfully and disobediently we deny the simple rules of life he has given us. Then, when we suddenly find that our own rules have brought us to disaster, we turn like naughty children to that Power of redemption and forgiveness which is our heavenly Father.

How many times would these children of God have destroyed themselves! What eternal blessing that the Father works the wonder of repentance in the hearts of a few who will lead his own back to him!

We marvel with the Psalmist, "What is man, that thou art mindful of him?" Day after day, God performs the wonder of drawing men to him, inspiring them to lead his children to the fullness of life in the brotherhood of his Kingdom.

HYMN. "A Mighty Fortress Is Our God."

BENEDICTION. And now may the awe of being in the presence of a wonder-working God abide with us, that we may become living examples of his grace. In Jesus' name. Amen.

QUESTIONS FOR CLASS DISCUSSION

1. Why is it that men find wrongdoing easy and goodness difficult? Why do you suppose God permits evil to exist in the world? Why did not God make goodness easy?

2. What can you report concerning the prevalence of emperor worship at the time the Revelation was written? Who fostered the idea and why? What distress did it bring upon the Christians? When a Christian lost his life through refusing to acknowledge the emperor as divine, who really had won the conflict, the emperor or the martyr? How so?

3. What names and descriptive expressions are applied to Satan in Revelation 12:7-12? What do they show concerning him?

The Fulfillment of History: The New Jerusalem

Revelation, Chapters 21—22

Revelation 21: 1-7, 10-12, 22-24

1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it.

KEY VERSE: *He that overcometh shall inherit all things; and I will be his God, and he shall be my son.—Rev. 21: 7*

TO BE READ EACH DAY

Sept. 22. M. Things To Come. Revelation 21: 1-7

Sept. 23. T. The Prophet's Vision. Isaiah 2: 1-4

Sept. 24. W. The New Jerusalem. Revelation 21: 9-14

Sept. 25. T. The City Foursquare. Revelation 21: 15-21

Sept. 26. F. The Light of the City. Revelation 21: 22-27

Sept. 27. S. The River of Life. Revelation 22: 1-5

Sept. 28. S. The Judgment. Matthew 25: 31-46

SCRIPTURE SAYS—

By W. W. Adams

Last Sunday's lesson ended with a song of triumph and in an atmosphere of hopefulness that there would soon be a cessation of judgment (15: 1, 5-8). In chapter 16 there were poured out the seven bowls of God's wrath that would be the last plagues of judgment. Note in passing that in 16: 19 Babylon (Rome) was remembered, and yet (16: 21) men still blasphemed God. Chapter 17 is a vivid description of Babylon's overthrow. That Rome is meant is clear from such verses as 1, 2, 9, 18. The judgment of Rome is celebrated in the song of doom (chap. 18). This is answered by the song of heavenly triumph and praise over Rome's downfall (19: 1-10). The long-expected cessation of judgment is finally achieved (19: 11—20: 15), with the final and complete condemnation of Satan, his cohorts, and followers.

As one finishes the reading of chapter 20, one wishes for relief. There has been enough of warfare, sin, death, sorrow, destruction and tragedy. And the relief comes at 21: 1, the beginning of today's lesson. In reality there is no break at the end of chapter 20. Judgment and the final consummation is only one-half concerned with the removal of sin and its evil effects. That is like

clearing away the rubbish from a spot of ground. We eagerly await the building that is to be erected. Judgment must go on now—in establishing God's people and in perfecting the will of God. Our lesson has seized upon the central idea, the fulfillment of history.

I. Vision of the New Jerusalem (21: 1-2)

The idea underlying this vision is that sin had so marred and distorted man and nature that there must be a new creation in which God and his people can live and function. Nor was this a new idea. In a real sense the entire Bible is a record of the origin and the unfolding of this idea and plan. It will richly repay anyone to take the time needed for reading such passages as the following: Genesis 3: 14 ff.; Psalm 102: 25 ff.; Isaiah 13: 13; 34: 4; 51: 6; 65: 17; 66: 22; Joel 2: 30 ff.; Matthew 24: 29; Romans 8: 18-22; 2 Peter 3: 10-13. Nothing lies nearer to the heart of prophecy than the prophet's repeated efforts to get the people to repent, to mend their ways, to make their lives, Jerusalem, and the earth, suited to the doing of God's will. See the hope and the longing in Isaiah 2: 1-4. Christ and the apostles carried forward this program of transforming and remaking man and his earth home, in line with fullness of life with God.

But everywhere and all the time it is evident that sin has rooted itself too deeply in the first creation for it ever to be adequate for the purposes of God. The earthly Jerusalem may suffice for the millennium (Rev. 20: 4 ff.). But for God's permanent reign there must be a new creation. God had made all things new in the beginning. He can and does do so again.

And John sees this new creation: "A new heaven and a new earth." Both heaven and earth have disappeared. They were not renovated but replaced by that which was new. Even the sea disappeared—all must be changed. Moreover the sea had broken the earth up into many parts, and it was supposed to be the home of dragons and of many dangers. Paul had foreseen the new Jerusalem (Gal. 4: 26 ff.), the place of our permanent citizenship (Phil. 3: 20).

A bride would always adorn herself, make herself attractive to, and ready for, her husband. The holy city, the new Jerusalem, has likewise been prepared for God and his people. John sees this holy city, coming down from heaven. It is a glorious, satisfying vision.

II. Description of the New Jerusalem (21: 3-7, 10-12, 22-24)

This description falls into several parts. For the full picture, one should read 21: 1—22: 5.

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1. *By the Heavenly Voice* (vss. 3-4). The voice came out of heaven. The speaker is not named. The speaker, of course, came from God's presence (cf. 16:17; 19:5).

"The tabernacle of God is with men." That is to say, God is now present in fullness of glory. Sin had cut God off from intimate and full fellowship with people. God had directed the building of a place of worship, the tabernacle (later the temple), in which he could meet with his people. This tabernacle symbolized God's presence. In this rested the Shekinah, God's glory. Read Exodus 40:34-38; Numbers 9:15-23. In Hebrews (8:2; 9:11), the tabernacle (not the temple) is taken as the symbol of God's presence.

But now this is all to be changed. Christ's birth had been interpreted as *God with us*, Immanuel (Matt. 1:23). Christ's stay upon earth was described as a tenting among men (John 1:14). But this was an imperfect and a temporary stay of God with men. But now God is with us. He dwells with us, we are his people, he is our God—ever and fully present with us. This is to be true in the new Jerusalem.

This being true, life will be perfect (vs. 4). One should read Isaiah 34; 61:3-10. All that restricts, limits, hinders life is to be removed. "God shall wipe away all tears." Life will be perfect, full, happy. God will do this by removing all the causes of tears. Life's worst enemy is death. "There shall be no more death." For that which produced death, sin, has been judged and removed. Consequently death's concomitants will go: sorrow, crying, pain. These things all have departed.

2. *By God the Father* (vss. 5-7). In 1:8 God had spoken directly to John. He now speaks again. Elsewhere in this book he is represented by angelic spokesmen (16:1, 17; 21:3).

God first speaks a general message: "I make all things new." This brief message summarizes all the messages of this revelation.

Following this, God gives two specific messages to John. He first commissions him to write. This commission concerns this specific vision. John had already been commissioned to write other messages found in this book (1:19). He inspires John to write this message. "These words are true and faithful." That is to say, they are sure, dependable. Both the Father (19:11) and the Son (3:14) are faithful and true. So are all the words of this book (22:6).

Secondly, God announces that his work is now finished. "It is done." Earlier Jesus had perfected the plan of redemption (John 19:30). Now God can declare that all is finished. This truth may not be questioned, since the speaker

is supreme in the universe. He is the beginning and the end, the First Cause, the originator of all things as well as their Final End. (See Rom. 11:36; Eph. 4:6; 1 Cor. 8:6; Col. 1:16). Jesus shares this honor with the Father (Col. 1:18; Rev. 22:13).

Since all is completed, God can now freely bestow fullness of life. Man's desire for God has often been described as thirst or hunger (cf. Isa. 55:1 ff.; Matt. 5:6). God delights to give fully and freely (Jas. 1:5, 17). Eternal life is symbolized many times by water, and Jesus is this water of life (John 4:14; 6:35; 7:38; Rev. 7:17; 22:1, 17). Now God is to give to the thirsty the water of life, and it is to be freely given. It will be limited only by man's need or capacity.

This life is to be given, not only freely, but also in *full* measure. "He that overcometh shall inherit all things." There will be no lack. But this promise is given only to the obedient. Only the true, the loyal, the obedient can share this life. This truth had been stated at the conclusions of the letters to the churches (chaps. 2-3). It is at this point that one should ponder verse 8 (not printed in our text). See there who the disobedient are and what their lot is to be.

This free and complete life is to be realized in filial relationship. "He shall be my son." With all sin gone, unbelief and disobedience ended, the sons of God can enjoy life with the Father in full and satisfying measure.

3. *By John the Seer* (vss. 10-12, 22-24). John sees the city, this time at closer range than in 21:2. He can therefore the more accurately describe it for us. This is clearly a vision—not a real experience. He is "in the spirit" (cf. 1:10; 4:1). He has the advantage of being on a "high mountain." The size of the city, as described in 21:14 ff., would require great elevation, if one was to see it clearly. The angel had promised to show the city to John (vs. 9). He now carries out the promise. John sees the city descending from God. John's description of the city falls into two parts.

a) Vss. 11-12 (21). A description of the *exterior* of the city. Read all of this description, not merely the two verses (11-12) printed.

God's glory was in the city (cf. Isa. 24:23; 58:8; 60:1 ff.; Ezek. 43:5). So God is in the city; his glory represents his presence. John has difficulty in describing the brilliance of this light (11b).

The city was surrounded by a strong, high wall. The inhabitants are secure.

There were twelve gates (three on each side, vs. 13). The city is accessible to all peoples (cf. 7:9).

The gates were guarded by twelve angels. These protect the city from all uncleanness and disturbance.

There were on the gates the names of the twelve tribes of Israel (cf. Ezek. 48:31 ff.; Rev. 7:1-8). All of God's redeemed, under the old and the new covenants, are now unified.

b) Vss. 22-24 (27). A description of the *interior* of the city. The city has no temple: no place for God and his people to meet. God and the Lamb are now the temple.

Moreover, no other light is needed. The glory of God and the Lamb are sufficient light. In this adequate and permanent light shall walk all the redeemed nations. And into this glorious city and this perfect life, in service to the king of kings (19:16), all other kings shall bring their glory and honour (21:25 ff.). God is now to be all in all (1 Cor. 15:28).

The fulfillment of history will thus have been achieved!

LESSON APPLIED

By Howard K. Williams

Purpose. To make clear that there is "a divine event toward which the whole creation moves"; to give an acquaintance with the new Jerusalem which the book of Revelation presents as the fulfillment of history; to instill that courage which comes from the assurance that there is victory ahead for every soul that lives for Christ, and an eternal home which shall be his at last.

Preparation. The most important preparation is a very careful, very thoughtful, very prayerful reading of Revelation, chapters 21 and 22. We are entering upon a study of deep things hard to be described. Make use of whatever reference books you may have, and present the lesson in such a way that it will bring encouragement, comfort, and help to those in your class.

When Words Are Inadequate

One evening when in Keswick, England, I sat looking at the clouds above the mountains, then clothed in sunset glory. The scene was so beautiful that I wished I might keep its memory forever fresh. "I'll write a description of it," I thought. I tried to do so, but you can imagine what happened. I put the pencil and paper aside in despair at ever being able to put the glory of the sunset on a piece of paper.

An American humorist poked fun at a tourist who, he said, was trying to cram the Grand Canyon into a tiny camera lens.

Now if it is difficult to describe or properly photograph earth's beauties, how can we ever hope to describe or

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picture heaven's glory! Consequently, we need not be surprised, in reading John's account, if we should come upon passages which seem obscure or fanciful. All the things that we really need to know about heaven are made clear here. The rest will be revealed to us in that day when we shall see and be satisfied.

We Should Think about Heaven

There are some persons who think it is a form of weakness to think about heaven. Such persons are mistaken. Isaiah, an intelligent, stalwart prophet, if ever there was one, loved to consider what the future held in store (Isa. 65: 17-66: 22). Peter, an active, practical-minded individual, gave much thought to the new heavens and the new earth, wherein dwelleth righteousness (2 Pet. 3: 13). That a person is interested in heaven, that he thinks much about it, is not proof of weakness. It is not an evidence of a thwarted life.

Every sensible person, when contemplating a trip, will want to know something about the place to which he is going. The traveler secures literature about the places he plans to visit. There is joy in the anticipation, and there is more profit in the visit if he has made proper preparation for it. Suppose you were to come unexpectedly upon the little town of Elstow in England! You would find it a very small place, one that you might pass through almost without noticing. But suppose you went there knowing that it was in that town that John Bunyan lived; that it was there that he was converted, and imprisoned, and while imprisoned, wrote *Pilgrim's Progress*. Then you would be ready for the place when you arrived there; then you would be prepared to see its significance.

So let us accustom ourselves to thinking of heaven. While John was a prisoner on the isle of Patmos, his spirit fared forth into heavenly realms. However trying or desperate our circumstances may be, we can always let our thoughts fly, as John's did, up to the throne of God in heaven.

Jane Addams and her sister lived in the middle west. Once, when they were playing that they were at sea, she said to her sister, "We don't need to think inland, because we live inland." Since we must live in this grasping, warring, sorrowing world, it will do us good to bathe our souls in heaven.

The Difficulties Encountered

A few of us, not long ago, were discussing heaven. The more we talked, the more questions were asked. A great variety of suggestions were offered. "Where is heaven?" someone asked. Another said: "We speak of 'up in heaven,' but where is up? In reality, to

look up is to look away from the earth; so where is it?" Another said, "Heaven is a condition or state of being." "Even so," it was replied, "we feel that there must be a place in which to put that condition." So the questions continued. Clearly our minds are not big enough to take it in.

But our inability to understand it all now, need not discourage us from trying. At first, a little child cannot hold an orange. When the child has grown a little, it can take an orange into its hand. By and by it will be able to hold several at one time. It is marvelous how our ability to do things increases with the trying. So, the more we think of heaven, the better we shall understand it, and the more it will become a part of us.

Some Helps to Understanding

The Scripture passage we study this week will help us to understand the sort of place heaven is.

We read of the new Jerusalem. We read that all things will be made new. This does not mean that we shall find the place strange and unfamiliar; that we shall be uncomfortable in it.

I have been to London many times. London is an ancient city, but I always find it new and interesting. I live within a half mile of the famous Wissahickon trail. I have walked its hills since boyhood, I have pedaled a bicycle along that trail, have ridden a horse over the bridle paths; I have seen the trail in winter and summer, in spring and fall. Yet old as the Wissahickon is, and familiar as it is, it is always new to me.

The love of a mother for her child is as old as the first mother, and as new as the most recent mother to look into the eyes of her first born. Hills, flowers, stars—all are old; yet new to everyone who appreciates their beauty.

Heaven is described as a city. This may seem strange to us. Cowper once said, "God made the country, and man made the town." The city reminds us of congestion, slums, and wickedness. But the city offers many advantages. One of them is companionship. Heaven is a place where Christians shall be together.

It will be more beautiful than any earthly city that we know. It will be so beautiful that John can describe it only in symbolic terms. "Her light was like unto a stone most precious . . . clear as crystal." Christ is the true light. "A wall great and high." No evil thing can enter. The gates are twelve in number, three on each side. They are open, therefore, to all points of the compass.

"And the city lieth foursquare." Foursquare symbolizes upright character. We say that a man is "square in all his dealings." Here, we say, "He is a good

fellow, but" Then we proceed to enumerate all his shortcomings. Those in heaven will be of perfect character, viewed from any angle. They will be like Christ. His name shall be on their foreheads. The city where these righteous men live will be foursquare—a city of righteousness.

We may hold fast to this: that wherever heaven is, it surpasses our imagination. It is more than we have ever longed for.

Armstrong's picture, "The Guardian Angel," shows a golden-haired child walking straight ahead on a narrow path. So narrow is the path and so dangerous that should he take a step to the right or to the left, he would fall far down the side of a steep precipice. A sweet-faced angel, walking behind the child, guides him by a gentle touch on the shoulder. The child is leaving behind him the darkness of the past and is going ahead to the bright glory of the future. May we obey the guiding touch of Christ, keeping our faces forward and our steps on the path toward heaven!

VIEWPOINT OF YOUTH

By Colena M. Anderson

The New Jerusalem as John Saw It

Before considering what a new heaven and a new earth might mean for us in America today let us take time to see what it meant for John. His descriptions may not be what the class would suggest, but neither were his circumstances like ours. Read over the verses again and have the class visualize the items:

The sea is no more. For John, imprisoned on an island, the sea meant estrangement from all that was familiar and dear to him. No wonder he had no place for a sea in his new Jerusalem!

A bride adorned. One needs to know Oriental brides and wedding customs to appreciate this fully. An American bride is lovely, but her adornments do not compare with those of the Eastern brides. Beautiful clothes of fine materials, jewels of great worth, a dowry that contains precious possessions—of these John was thinking when he used them as symbols of the richness, the beauty, the wealth of the new heaven and the new earth.

God himself. Dwelling with men! Close to men, wiping away every tear, doing away with mourning, and crying, and pain! One needs to know the excessive mourning of the Orient; one needs to hear the weeping and witness the pain to know why this should have a part in the new Jerusalem. But more than that one needs to realize how lonely John must have been on the island of Patmos far from familiar tabernacles.

Light . . . clear as crystal. Imagine how dark the nights must have been on Patmos. Jerusalem itself was dark at night, but Patmos—on moonless nights—that must have been dark indeed. Therefore John's vision of the glory of God and the Lamb who was the lamp thereof seemed most precious to him.

No temple therein. God and Jesus themselves are the temple. To the woman of Samaria, Jesus said: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4: 23-24). Could John's vision have been influenced by these words spoken by Jesus?

The nations. To include more than the Twelve Tribes of the children of Israel shows a great breadth of vision. Had John remained only in Jerusalem he might have kept a narrow outlook. Patmos had its influence in widening John's physical vision geographically. Close companionship with Jesus had its influence in widening John's spiritual vision psychologically.

The New Jerusalem as Others See It

To believe that John's description of an actual city is the complete and only picture of the new heaven and the new earth as God has planned it is to misread the vision. Each one of us has a description too—an ideal, a dream of the new Jerusalem. We do not see all of it at once; sometimes we see only a small part, but wherever we glimpse that improved condition of living that would cause tears to be wiped from eyes, there we get a glimpse of what the new Jerusalem will be like. Wherever we sense God dwelling with men so that the light of God's love shines in the very faces of these men there we see a suggestion of heaven.

I have a letter just received from a Chinese friend. She tells of one of her dreams and we might incorporate it into the new Jerusalem. She sees not merely a city but a whole world of peace made new through loving brotherhood. Hear what Mrs. C. C. Chen, dean of Women of the University of Shanghai, writes:

"Bodily suffering is but temporary. God is good, is loving, and still cares. He makes the birds sing to praise him and the flowers to bloom in the open field. The world is beautiful and his creation is wonderful. Only men destroy it.

"Why cannot men budget the enormous amount used now for carrying on wars and use the money instead for carrying on friendly relations among the nations? Instead of sending the big ships to the bottom of the sea use them

to transport men, women, and children to see their near-by neighbors—how they live, work, and study. Thus they might bring each other nearer and might understand each other better."

A beautiful dream! A dream that fits well into John's vision! Someday perhaps, friendly ships shall sail carrying their passengers of good will. Someday, too, John's vision will come true.

The New Jerusalem as Your Class Sees It

With the vision of John as a challenge and the vision of our Chinese Christian friend as a modern pattern, ask your class to envision for themselves a new world order which they could believe came down out of heaven from God. Suggest that each pupil contribute some concrete item. Encourage them to think of those new ways of living together which would bring about the state mentioned in verse 4. What are the "first things" that would have to pass away before all things could be made new?

After the dream is expressed in words discuss it in order to see what the class may do to move their suggestions out of the realm of dreams into the realm of reality.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. The Wonder of Wonders.

PRELUDE. "Andante Religioso," Thomé.

INVOCATION. "Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name." Amen. (Ps. 86: 6, 11.)

HYMN. "Hark, Hark, My Soul."

WORD OF DIRECTION. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2: 9.)

PRAYER. Our Father, we pause to meditate upon the destiny of our souls. We have the word of Jesus Christ that there is a heavenly place prepared for us where we shall join him. Help us to feel the urgent necessity of preparing ourselves that we may be more worthy of thy courts, and keep us from the fate of the one who came carelessly to the marriage feast without his wedding garment. May we be led to acts of joyous service to our fellow man that our faith may be shown in our works; may we have greater concern to lay up eternal treasures; may our hearts be fixed on the things that abide, turning from the things which perish. In Jesus' name we pray. Amen.

SCRIPTURE. John 14: 1-14.

HYMN. "Forever with the Lord."

THEY SPOKE OF HEAVEN:

Bulwer-Lytton: "We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades, where the stars will be spread out before us like islands that slumber on the ocean, and where the beings that pass before us like shadows will stay in our presence forever."

Shakespeare: "The love of heaven makes one heavenly . . . Heaven, the treasury of everlasting joy."

John Masefield: "Heaven to me is a fair blue stretch of sky, earth's just a dusty road."

Luther: "I would not give one moment of heaven for all the joy and riches of the world, even if it lasted for thousands and thousands of years."

Rupert Brooke: "Spend in pure converse our eternal day . . . and see, no longer blinded by our eyes."

Goethe: "Those who hope for no other life are dead even for this."

CONCLUSIONS.

Heaven is a large theme for finite minds. And yet the Bible gives us brief glimpses of eternity. We know that, whatever else it may be, it is life's dream come true, an abundant reward for our best and most earnest endeavors, and an everlastingly satisfactory state.

Perhaps our best way of picturing heaven is to consider that this world is but a small and imperfect sample in the show-window of God—the real stock of beauty, riches, and joy lies beyond. We somehow grow into a wider view of the hereafter as we live nearer and nearer to Jesus and his teachings.

HYMN. "Jerusalem the Golden."

BENEDICTION. Now may we go our several ways along the one road that leads to Life Eternal, and may the Lord of that Life watch over us. Amen.

QUESTIONS FOR CLASS DISCUSSION

1. In what respects does John's vision of the New Jerusalem resemble Ezekiel's vision recorded in Ezekiel, chapters 40-48? In what respects does it differ?

2. In what respects does John's vision of the New Jerusalem furnish a perfect ideal for human society?

3. To what extent may the genuineness of a man's Christianity be measured by his effort to make the city in which he lives a nobler and holier place?

4. Do Christians today think too much or too little about heaven?

5. What assurance does John's vision give that a divine purpose runs through all history, and that at last all things will come to this divinely arranged consummation?

The Book Browser

This month he finds excitement in acquainting himself with the new science of geriatrics

Did you know it is estimated that during the period extending from 1940 to 1980 the number of people in our country sixty years of age and older will increase from five per cent of the total population to 20 per cent?

Did you know that during the same period the number between twenty and sixty years of age will increase from forty-three to fifty-five per cent of the total population?

Did you know that during the next four decades the number under twenty will proportionately decline from fifty-two per cent of the total population to twenty-five per cent?

The Browser's mind this month is buzzing with these and other equally startling facts about old age. His interest is not wholly an academic one, for he has a feeling that someday he, too, may become old—if he lives long enough!

All this started when the Browser took a notion to read a book or two having to do with geriatrics. What is geriatrics? (The Browser himself didn't know until last week.) Geriatrics, it seems, is a new specialty in the field of medicine, and it has to do with the health and care of the aged. It is a good companion word for pediatrics, the care and treatment of children. The science of geriatrics is still young, but it is developing rapidly. It gives promise not only of further prolonging the span of life, but also of making life's latter years happier, stronger, and more fruitful.

■ If the reader is fifty or over, or ever expects to be, he should straightway read *Making the Most of the Rest of Life*,¹ by Karl Ruf Stolz. Dr. Stolz, Dean of the Hartford School of Religious Education, is an eminent psychologist; what is more, he knows how to set forth psychological facts in ways which make those facts interesting and easy to learn. Accordingly no expert knowledge of the techniques or terminology of technical psychology is required of the reader.

We have had numerous books on child study and adolescence. Until recently we have had very few books dealing with the busy middle years of life, when all our powers are at their highest, and the last years of life, when weakness may creep upon us. Dr. Stolz makes it very clear that there is no need for us to surrender to hopelessness in the face of encroaching age. When once we un-

derstand what is to be expected, when once we learn that there are some things we should be very foolish to undertake to do, but that there are left many worthwhile things that we may do, we can make the last years of life the most profitable and enjoyable of all; we can say with Browning:

"Grow old along with me!

The best is yet to be,

The last of life, for which the first was made!"

This book shows—and this is one of its major contributions—that making the most of old age is something more than a matter of maintaining physical health. Some failings are of the mind, and it is here that a right attitude toward life and a genuine religious faith are called for. If you wish to live gracefully and wholesomely during the second half of your life, this book will tell you how.

■ A second book, *Grow Lovely, Growing Old*,² by Douglass Scarborough McDaniel, approaches the problem in a somewhat different way. While this book has much to tell us about old age, it is interested only incidentally in psychological considerations. It is addressed to those who already are old, and it is primarily a message of inspiration and good cheer.

Mrs. McDaniel is widely known throughout the south. In preparing to write this volume, she searched widely through literature for appropriate aphorisms, verses, and illustrations. Probably it is as complete a compendium of such material as is to be found. All these quotations have been wrought together

with good literary taste, flashes of humor, cheery counsel, and a thoroughly evangelical attitude toward life, its duties, and its privileges.

The book has something of the fragrance of lavender and old lace. You will be glad to pick it up at odd moments to read a chapter here or a paragraph there. Some of the inviting chapter titles are "Declaring a Truce with Time," "The Tyranny of Tomorrow," "Prisoners of Indolence," and "Life's Leisurely Pastimes."

■ Institutions, as well as individuals, grow older, and they may—like the one of which we now write—grow steadily in outreach and Christian service. *Fifty Fruitful Years, 1891-1941*³ is the inspiring story of the Sunday School Board of the Southern Baptist Convention. Of necessity, this is a large book, for the years have been crowded with earnest effort at promoting Christian education and the printing and distribution of Christian literature.

Dr. P. E. Burroughs, author of this volume, is able to write of these years out of his own recollection of, and active participation in, them. The book's pages, therefore, are crowded with human interest. They make a valuable contribution to Baptist history.

Under the blessing of God, the work of this Board has grown mightily; that its achievements during the next fifty years will be equally inspiring, seems assured.

■ At the present time few fields command more attention than that of worship. A recent and helpful book in this field is *A Practical Handbook of Worship*.⁴ Its author, Albert A. Susott, is the pastor of Zion Evangelical Church, Evansville, Indiana. In his book he has brought together a considerable amount of material with which pastors, Sunday school superintendents, and worship leaders generally should be familiar.

On the importance of worship, this author says: "Self is all-important until that self is replaced by a great Reality. Such replacement becomes possible only through genuine worship."

The earlier chapters of this book answer such questions as "Why Do We Worship?" and "How Do We Worship?" Two other chapters are devoted to the tests of a worship service, and to suggestions concerning the conduct of worship. The planning of worship services is explained in detail. One chapter contains a comprehensive list of Calls to Worship. The final chapter treats of worship services for special occasions. All of the material presented has been thoroughly tested in the author's pastoral experience.

Obediently yours,

B. BROWSER

Baptist Leader

Books Reviewed

¹ *Making the Most of the Rest of Life*. By Karl Ruf Stolz. Abingdon-Cokesbury Press, 1941. 216 pages. Price, \$1.50.

² *Grow Lovely, Growing Old*. By Douglass Scarborough McDaniel. Broadman Press, 1941. 109 pages. Price, \$1.00.

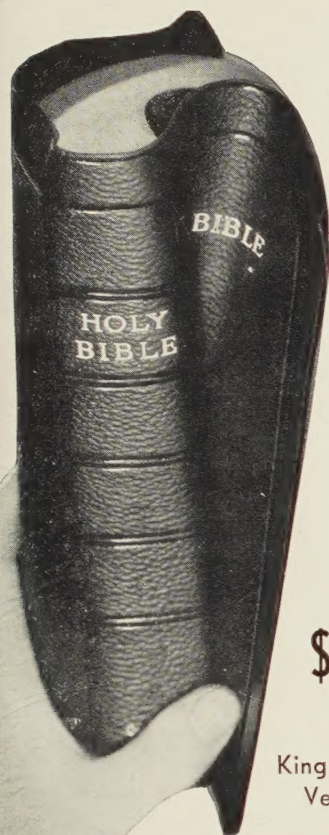
³ *Fifty Fruitful Years*. The story of the Sunday School Board of the Southern Baptist Convention. By P. E. Burroughs. Broadman Press, 1941. 333 pages. Price, \$1.00.

⁴ *A Practical Handbook of Worship*. By Albert A. Susott. Fleming H. Revell Company, 1941. 173 pages. Price, \$1.50.

All books reviewed upon this page may be purchased from The American Baptist Publication Society.

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THERE are several things most of us ask of a Bible we hope to make our own:

1. It must be readable. The type must be satisfactory, easily read, inviting!
2. It must be easy to use. References and a concordance are essential. It should have other helps.
3. It must record all the words of Jesus clearly for careful study.
4. It must be serviceable, leather-bound, to last a lifetime!

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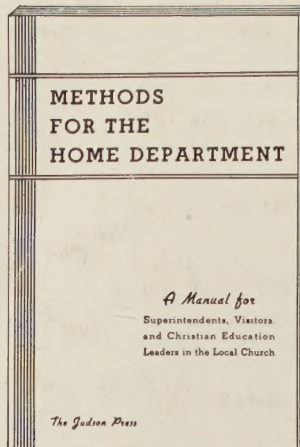
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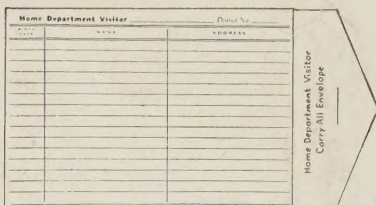
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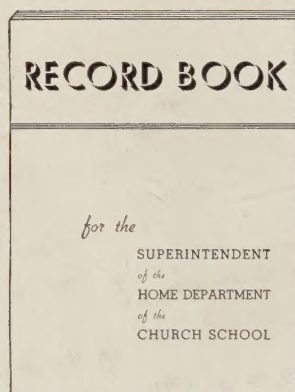
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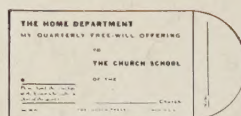
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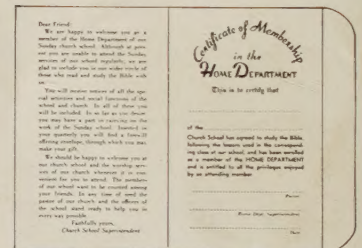
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